



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

UC-NRLF



QB 315 b03











書文賢

HIEN WUN SHOO.

---

CHINESE MORAL MAXIMS,

WITH A

FREE AND VERBAL TRANSLATION;

AFFORDING EXAMPLES OF THE

GRAMMATICAL STRUCTURE OF THE LANGUAGE.

---

COMPILED BY

JOHN FRANCIS DAVIS, F. R. S.

*Member of the Asiatic Society.*

---

好語似珠串——

“GOOD SAYINGS ARE LIKE PEARLS, STRUNG TOGETHER.”

書此當座隅朝夕爲警

“INSCRIBE THESE ON THE WALLS OF YOUR DWELLING, AND REGARD THEM NIGHT AND DAY AS WHOLESOME ADMONITIONS.”

MING-SIN-PAOU-KIEN.

---

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

MACAO, CHINA.

PRINTED AT THE HONORABLE COMPANY'S PRESS, BY P. F. THOMS.

1823.



JOHN FRYER  
CHINESE LIBRARY

714  
D262  
h  
Cap. 2

TO

**SIR G. T. STAUNTON, BART. M.P.**

**L. L. D. AND F. R. S.**

THE

***FOLLOWING PAGES ARE INSCRIBED,***

**BY HIS FAITHFUL FRIEND,**

***AND OBEDIENT SERVANT,***

**THE AUTHOR,**

**751416**



## ADVERTISEMENT.

---

THE following small collection was made in the year 1818, and sent home to the Library of the East India House, whence, at the recommendation of Da. WILKINS, it was transferred back to China, and ordered by the Honorable Court of Directors to be printed at the Company's Press, the want of types in England (a want that has already been supplied in France) rendering such a step necessary towards the printing of any work which contained a large proportion of the Chinese Character. The first object of the Compilation (as set forth in the title page) was to afford some assistance to Students of the Language; but there are perhaps other Persons to whom it may not be altogether devoid of interest.

As among the sayings contained in the present volume, it is observed, that a man's conversation is the mirror of his thoughts, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking. At the same time, I would, in its application to the Chinese, qualify the observa-

tion so far as to say, that they very seldom act up to the full extent of the spirit in which some of their purer and wiser precepts are framed ; and that they are more like the Athenians who *knew* what was right, than the Spartans who *practised* it. This fact, however, by no means invalidates the truth of the general position, that there must ever be a close connection between the popular maxims, and the manners of a nation. They have in reality a reciprocal action on each other, the modes and sentiments of one generation giving birth to certain maxims, which maxims contribute in their turn to influence and mould the manners of the next.

Considered in this connection, the following Proverbs and Moral Sentences may possess some claim to the attention of the curious. If in the original language they can pretend to any merit of their own, it arises chiefly from the brevity and pointedness of expression,—a merit which wholly evaporates in the process of translation. Denuded of their native dress, they in most instances degenerate into little better than mere truisms;—truisms, however, which while they may excite the scorn of the ignorant and the unthinking, are of such utility and importance in the conduct of life, as to have made it the study of the Moralist, in every country, to inculcate them with the greatest effect ; by clothing them in such forcible and striking language, and condensing them into so laconic a form, as

might best allure the attention, and enable the memory most easily to retain them. I have observed in another place,\* that the language of the Chinese is well adapted to this purpose.

Their most ancient Moral Maxims, (and especially those of Confucius) bear a strong resemblance to the sententious sayings of the Sages of Greece. In the earlier stages of society, before the diffusion of book learning, and when the teachers of truth addressed themselves orally to their disciples, such pithy and condensed sentences were not only best calculated to excite immediate attention, but also the most likely to be remembered by the hearers. Being treasured up and handed down to posterity, they have at length become so many texts or theses for the more Prosæic Discourses of modern times; and accordingly, I think it will be found, that the earliest records of every country abound most with this species of sententious wisdom. Long trains of reasoning and laboured deductions are suited neither to the inclinations nor capacities of men in the infancy of society; nor were they required, when every word that fell from the lips of the teacher was received with submissive reverence by his disciples. The process of argumentation becomes necessary, only when

---

\* Preliminary Observations to a volume of Chinese Novels.

iv.

the diffusion of knowledge, and the existence of conflicting opinions, weakens the force of authorities; and makes it incumbent on the professor to demonstrate the truth of every thing he advances.

There can be little doubt of the antiquity of the greater number of Maxims contained in this Volume. Their abstract truth or falsehood is a matter of no consequence to the European reader, to whom they are offered merely as specimens of national literature. As the Chinese, however, generally quote them with respect, and as the greater portion have a moral tendency, I have not scrupled to bestow on the collection the title of 書文賢 Hien-wun-shoo, 'A book of virtuous lore.'

*Macao, 1823.*

# CHINESE MAXIMS,

&c.

The man of first rate excellence is virtuous *independently* of instruction; he of the middling class is so *after* instruction; the lowest order of men are vicious *in spite* of instruction. \*

Shang	上	Superior
pin	品	class
chy	之	's
jin	人	men,
pö	不	not
kiaou	教	instructed
urh	而	and yet
shen;	善	(are) virtuous;
chung	中	middling

\* The first of these are styled 聖 Shing, and are the Saints of China; the second are 賢 Hien, or Worthies; the last are called 愚 Yu, Foolish, or worthless.

B



pin	品	class
chy	之	's
jin	人	men,
kiaou	教	instructed,
urh	而	and
how	後	afterwards
shen	善	are virtuous;
hia	下	lowest
pin	品	order
chy	之	's
jin	人	men,
kiaou	教	instructed,
urh	而	and yet
pö	不	are not
shen	善	virtuous.

## II.

By a long journey we know a horse's strength; so length of days shews a man's heart.

Loo	路	Road
yaou	遙	far, distant,
chy	知	know
ma	馬	horse's

liě,	力.	strength;
jě	日	days, time
kew	久	long,
kien	見	see
jin	人	man's
sin.	心.	heart.

---

## III.

The spontaneous gifts of heaven are of high value; but the strength of perseverance gains the prize.

T'hien	天	Heaven's
tsze	資	gifts
kaou,	高	high: (but)
hiě	學	learning's
liě	力	strength
taou.	到.	reaches, attains.

---

## IV.

The generations of men follow each other, as the waves in a swollen river. \*

Chang	長	Swollen
-------	---	---------

---

\* " ————— Ut unda impellitur undā,  
 " Urgeturque prior veniente, urgetque priorem."

kiang	江	river
how	後	the after
lang	浪	waves
tsuy	催	urge on
tsien	前	the former
lang,	浪,	waves, (so)
shy	世	the world
shang	上	upon
sin	新	new
jin	人	generations of men
tsan	燴	urge on
kew	舊	the old
jin,	人.	generations of men.

## V.

The heart of a worthless man is as unfixed and changeable  
as a mountain stream.

Y	易	(Easily) quickly
chang	長	swelling,
y	易	quickly
tuy	退	retiring,
shan	山	(is the) hill
ky	溪	ravine

shwuy ;	水.	water, stream ;
y	易	easily
fan	反	turning.
y	易	easily
fo	覆	returning, (is the)
siaou	小	mean, worthless
jin	人	man's
sin.	心.	heart.

## VL

In the days of affluence always think of poverty; do not let want come upon you, and make you remember with sorrow the time of plenty.

Chang	常	Always
tseang	將	take
yew	有	} day of possession.
jě	日	
sze	思	to ponder on
woo	無	} day of destitution;
jě	日.	
mō	莫	do not
tac	待	wait for

woo	無 時	}	time of poverty
shy			
siang			to think of
yew	有 時	}	time of plenty.
shy.			

(The Chinese have also the following, in complete opposition to the foregoing maxim.)

. VII.

Let us get drunk to day, while we have wine; the sorrows of to-morrow may be borne to-morrow.

Kin	今 朝 有 酒 今 朝 醉 明 日 愁 來	This
chaou		morning
yew		having
tsew		wine,
kin		this
chaou		morning
tsuy;		drunk:
ming		} to-morrow
jě		
tsow		
lae		sorrow
		coming,

ming	明	}	to-morrow
jě	日		
tang.	當.		may be sustained.

## VIII.

“The mind is it's own place, and in itself

“Can make a heaven of hell, a hell of heaven.”

Sin	心	Heart	
ly	裡	within	
kwang	光	} enlightened and	
kwang	光		
ming	明	} cheerful, bright;	
ming	明		
tiě;	的.		
tsew	就	then	
shy	是	is	
t'hien	天	heaven's	} paradise
t'hang;	堂.	hall;	
sin	心	heart	
ly	裡	within	
hě	黑	} dark and	
hě	黑		

gan	暗暗的	}	gloomy,
gan			
tiē	的就是地獄	}	hell.
tsew			
shy			
ty			
yō.			

## IX.

Prevention is better than a cure.

Ching	懲創	}	to correct (an evil) .
chwang			
yu	於	}	(at or in) when
y			
jen,	已然	}	already existing,
pō			
ju	不如	}	as, so good as,
king			
tiē	警惕	}	fearing, or being aware
yu			
wy	於未然	}	when
jen.			

## X.

Modesty is attended with profit; arrogance brings on destruction.

Hien	謙	Modesty, humility,
show	受	receives
ye,	益	advantage,
mwan	滿	arrogance (full, puffed up)
chaou	招	incites
sun.	損.	ruin.

## XI.

"As the twig is bent, the tree's inclin'd."

Sang	桑	Mulberry
tiaou	條	slip
tsung	從	accords with
siaou	小	it's youthful
jow.	樣.	bent.

## XII.

The same tree may produce sour and sweet fruit; the same mother may have a virtuous and vicious progeny.

Ye	一	One
shoo	樹	tree



chy	之	's
kwo	果	fruits,
yew	有	there are
süan	酸	sour
yew	有	there are.
tien ;	甜	sweet ;
yě	一	one
moo	母 *	mother
chy	之	's
tsze	子	children,
yew	有	there are
yu	愚	worthless
yew	有	there are
hien.	賢	good.

## XIII.

It is equally criminal in the governor, and the governed, to violate the laws.

T'hien-  
tsze

天  
子

} Emperor

\* It is worth while to observe the difference (a very slight one) between the negative 毋 and the character 母 a mother, as pointed out in a Chinese work : the former has an o-

fan	犯	offending against
fā	法	the laws,
yu	與	with
min	民	people's
tung	同	the same
tsuy.	罪.	crime.

## XIV.

Prosperity and misfortune are common to all times, and all places.

Fung	豐	} Plenty
shō	熟	
nien	年	year by
nien	年	year
yew;	有.	exists;
tsae	災	} misfortune and misery
yang	殃	
kō	各	(are in) every
ty	地	} place.
fang.	方	

blique line across the horizontal one; the latter, two dots,  
 “ad indicandum ubera mammarum.”

## XV.

As the scream of the eagle is heard when she has passed over :  
so a man's name remains after his death.

Ying	鷹	Eagle
kwo	過	passed over
lew	留	leaves
shing ;	聲	a scream ;
jin	人	man
keu	去	when gone
lew	留	leaves
ming.	名.	a name.

## XVI.

Questions of right and wrong, (with reference to mens' characters) are every day arising ; if not listened to, they die away of themselves. \*

Shy	是	Right, and
fei	非	wrong
chung	終	to end of
jě	日	days

\* The great Boerhaave, in like manner compared them to  
"sparks, which, if you do not blow them, will go out of  
themselves."

yew,	有	there will be;
pö	不	not
ting	聽	listened to,
tsze	自	} spontaneously, of them-
jen	然	
woo,	無.	cease.

## XVII.

If the domestic duties be duly performed, where is the necessity of going afar to burn incense?

Tsae	在	At
kia	家	home,
king	敬	respecting
foo	父	father
moo,	母.	and mother,
ho	何	what
pië	必	necessity
yuen	遠	at a distance
shaou	燒	to burn
hiang?	香,	incense?

## XVIII.

Doubt and distraction are on earth: the brightness of truth,  
in heaven.

Shy	是	}	Right
shy	是		
fei	非	}	and wrong
fei	非		
ty ;	地,		are on earth ;
ming	明	}	brightness
ming	明		
pě	白	}	clearness
pě	白		
t'hien,	天,		in heaven.

## XIX.

Meeting with difficulties, we think of our relations: on the  
brink of danger, we rely on our friends,

Yu	遇		Meeting with
kiě	急		
sze	思		we think of
tsin	親	}	our relations ;
tsiě ;	戚		

lin	臨	approaching
wei	危	dangers
tō	託	we engage assistance of
koo	故	} our friends.
jin.	人	

## XX.

Among mortals, who is faultless?

Wei	爲	Being
jin	人	men,
shwuy	誰	who is there
woo	無	without
ko	個	an
tso	錯	erroneous
chu ?	處.	part?

## XXI.

In learning, age and youth go for nothing; the best informed takes the precedence.

Hiō,	學.	In learning,
woo	無	no
laou	老	aged nor

shaou ;	少	youthful ;
tā	達	informed, learned,
chay	者	he who (is)
wei	爲	is
sien.	先	the first.

## XXII.

Do not love idleness and hate labour ; do not be diligent in the beginning, and in the end lazy.

Wō	勿	Do not
haou	好	love
yě	逸	ease, and
woo	惡	hate
laou ;	勞	labour ;
wō	勿	do not
chy	始	in the beginning
kin	勤	be diligent
chung	終	and in the end,
to.	惰	idle.

## XXIII.

Against open crimes, punishments can oppose a barrier : but  
secret offences it is difficult for the laws to reach,

Hien	顯	}	Obvious apparent
jen	然		
chy	之		the
tsiě	迹		marks, evidence, (of crimes)
hing	刑		punishments
so	所		those which
neng	能		can
fang ;	防		guard against ;
yin	隱	}	secret, hidden
jen	然		
chy	之		the
ty	地		places, circumstances, (of
fă	法		guilt,) the laws
sə	所		those which
nan	難		difficult
kiě,	及		to reach,

D



## XXIV.

If there be no faith in our words, of what use are they?

Yen	言	Words, speech,
urh	而	and
woo	無	no
sin	信	faith,
yen	言	words
ho	何	of what
yung.	用.	use?

## XXV.

If riches can be acquired with propriety, then acquire them :  
but let not unjust wealth be sought for with violence.

Yew	有	Having
taou	道	reason, propriety
chy	之	the
tsae	財	wealth,
fang	方	then
ko	可	may
tsiu ;	取.	take ;
wop	無	without

taou	道	reason, justice
chy	之	the
tsien	錢	money,
mō	莫	do not
kiang	強	violently
kew.	求	seek for.

## XXVI.

If there be a want of concord among members of the same family, other men will take advantage of it to injure them. \*

Hiung	兄	Elder brothers, and
ty	弟	younger
pō	不	not
ho	和	agreeing together,
pang	旁	(on each side) other
jin	人	men
ky.	欺	will deceive, injure them.

\* The moral conveyed in the fable of the old man and his sons, with the bundle of sticks.

## XXVII.

The world's unfavourable views, of conduct and character,  
are but as the floating clouds, from which the brightest  
day is not free.

Wae	外	Outward
kwan	觀	views (of conduct)
pŭ	不	not
kwo	過	more than
fow	浮	floating
yun ;	雲.	clouds ;
ho	何	what
jě	日	day (is)
woo	無	without
chy ?	之.	them ?

## XXVIII.

Wine and good dinners make abundance of friends: but,  
in the time of adversity, not one is to be found.

Yew	有	Having
tsew,	酒	wine,
yew	有	having

jü,	肉	meat,
to	多	plenty
peng	朋友	} of friends:
yew :		
hwan	患難	} in misfortune
nan		
chy	之時	's
shy	一個	season, time,
yě		} a single one
ko		
woo.	無	not (to be found.)

## XXIX.

Let every man sweep the snow from before his own doors,  
and not trouble himself about the frost on his neighbour's  
tiles.

Kü	各人	(Let) every
jin	自	man
tsze	掃	himself
saóu	門	sweep
mun	前	his door
tsien	雪	in front of,
siuě :		the snow :

mo	莫	and not
kwan	管	regard
t'ha	他	other
jin	人	men's
wa	瓦	tiles
shang	上	upon,
shwang.	霜.	the hoar frost.

## XXX.

Though a tree be a thousand *Chang* in height, its leaves must fall down, and return to its root.

Shoo	樹	A tree
kaou	高	high
tsien	千	a thousand
chang,	丈	chang, *
yě	葉	its leaves
lò	落	must fall
kwei	歸	and revert to
ken.	根.	its root.

\* A *chang* is ten Chinese cubits.

## XXXI.

He who can suppress a moment's anger, will prevent lasting sorrow.

Jing	忍	Bear, sustain
tě	得	can
yě	一	one
shy	時	time's, moment's
ke	氣	anger,
mien	免	prevent
tě	得	can
pě	百	hundred
jě	日	days
yew.	憂.	sorrow.

## XXII.

The human relations are five \* in number, but that of husband and wife is the first in rank; the great ceremonies (or rites) amount to three thousand, but that of marriage is the most important.

Jin	人	Human
-----	---	-------

\* Husband and wife, parent and child, brethren, prince and minister, friends,

lun	倫	relations
yew	有	are
woo ;	五.	five ;
foo	夫	} that of husband and wife
foo	婦	
wei	爲	constitutes
sien,	先.	the first :
ta	大	great
ly	禮	ceremonies rites,
san	三	(are) three.
tsien,	千	thousand,
hoen	婚	} that of marriage
yin	姻	
tsuy	最	is most
chung;	重	important.

## XXIII.

Worldly reputation and pleasure are destructive to virtue ;  
anxious thoughts and apprehensions are injurious to the  
body.

Shing  
sě

聲  
色

Reputation, fame, and  
pleasure,

chay	者 *	(are)
pao	敗	destroying
tě	德	virtue
chy	之	the
kiu ;	具	instruments ;
sze	思	} anxious thoughts
liu	慮	
chay	者 *	(are)
tseang	戕	wounding
shin	身	body
chy	之	the
pun,	本	sources,

## XXXIV.

Better to be upright with poverty, than depraved with an abundance. He, whose virtue exceeds his talents, is the good man : he, whose talents exceed his virtue, is the mean one.

Ning	寧	Rather
ko	可	may be

\* The word 者 is here used, to shew that what goes before is to be *defined*.

E



ching	正	upright,
urh	而	and
pö	不	not
tsö ;	足	(have) sufficient ;
pö	不	not
ko	可	may be
seay	邪	depraved,
urh	而	and
yew	有	have
yu ;	餘	superabundance ;
tě	德	virtue
shing	勝	exceeding
tsae	才	talents
wei	爲	makes
keun-	君	} the man of worth ;
tsze ;	子	
tsae	才	talents
shing	勝	exceeding
tě	德	virtue
wei	爲	makes
siaou	小	the mean
jin.	人	man.

## XXXV.

In a field of melons, do not pull up your shoe : under a plum-tree, do not adjust your cap ; (i. e. be very careful of your actions under circumstances of suspicion).

Kwa	瓜	Melon.
tien	田	field
pö	不	not
na	納	take hold of
ly :	履.	shoe :
ly	李	plum tree
hia	下	beneath
pö	不	not
ching	整	adjust
kwan.	冠.	cap.

## XXXVI.

The man of worth is really great without being proud : the mean man is proud, without being really great.

Keun-	君	} The man of worth
tsze	子	
tac	泰	
		is great

urh	而	and
pö	不	not
kiaou :	驕.	proud ;
siaou	小	the mean
jin	人	man
kiaou	驕	is proud
urh	而	and
pö	不	not
tae.	泰.	great.

## XXXVII.

Time flies like an arrow : days and months like a weaver's shuttle.

Kwang-	光	} Time
yin	陰	
ju	如	is like
tsien :	箭.	an arrow :
jě	日	days
yuě	月	and months
sze	似	as
sq.	梭.	a shuttle.

## XXXVIII.

It is said in the Yê-king, that "of those men, whose talent is inconsiderable, while there station is eminent: and of those, whose knowledge is small, while their schemes are large,—there are few who do not become miserable."

Yê	易	The Yê-king
yuě,	曰。	says,
tê	德	virtue
pô	薄	inconsiderable (thin)
urh	而	and
wei	位	seat, station,
tsun ;	尊。	eminent, honorable ;
chy	智	knowledge
siaou	小	small
urh	而	and
mow	謀	schemes
ta ;	大。	great ;
woo	無	without
ho	禍	misery
chay	者	those who,
sien	鮮	are few
y!	矣。	!

## XXXIX.

When a man obtains a large sum without having earned it,  
if it does not make him very happy, it will certainly make  
him very miserable,

Woo	無	Without
koo	故	a reason, cause,
urh	而	and
tě	得	obtaining
tsien	千	a thousand
kin ;	金	pieces of gold ;
pō	不	if not
yew	有	have
ta	大	great
fō	福	happiness
piě	必	must
yew	有	have
ta	大	great
ho.	禍	unhappiness.

## XL.

Though a man may be utterly stupid, he is very perspicacious when reprehending the bad actions of others: though he may be very intelligent, he is dull enough while excusing his own faults: do you only correct yourselves on the same principle that you correct others; and excuse others on the same principle that you excuse yourselves.

Jin	人	A man,
suy	雖	though
chy	至	extremely
yu	愚	stupid,
tsě	責	reprehending, correcting
jin	人	other men,
tsě	則	then (he is)
ming:	明	intelligent:
suy	雖	though
yew	有	he have
tsung	聰	} intelligence,
ming,	明	
shoo	恕	excusing
ky,	己	himself,
tsě	則	then (he is)

hoen ;	昏	stupid ;
urh	爾	} ye
tsaou	曹	
tan	但	} need only
tang	當	
y	以	by
tsě	責	correcting
jin	人	other men
chy	之	the
sin	心	disposition, (heart)
tsě	責	correct
ky,	己	yourselves ; (by)
shoo	恕	excusing
ky	己	yourselves
chy	之	the
sin	心	disposition
shoo	恕	excuse
jin.	人	other men.

## XLI.

The figure of men in ancient times resembled that of wild beasts ; \* but their hearts contained the most perfect virtue.

The outward appearance of the present race of men is human, but their dispositions are utterly brutish.

Koo	古	Ancient
jin	人	men's
hing	形	figure (was)
sze	似	like
chow,	獸	beasts,
sin	心	hearts
yew	有	possessed
ta	大	great
shing	聖	holy
tê ;	德	virtue ;

---

\* The absurd fables, related in the Chinese books of Ancient History, tell very much against their fidelity, and afford a strong antidote to the implicit belief, with which the Jesuitical accounts of Chinese antiquity have been listened to. In fact, their most ancient historical work *extant*, (the *Chun-tsew*, of Confucius) is not older than the history of Herodotus, and *not so old* as Homer's poems.



kin	今	present
jin	人	men's
piaou	表	image
sze	似	like
jin;	人。	men:
chow	獸	brutish
sin	心	hearts, dispositions,
gan	安	how
ko	可	can
tsé.	測。	fathom!

## XLII.

The artful are loquacious, the simple are silent: the artful toil, the simple enjoy ease: the artful are rogues, the simple virtuous; the artful are miserable, the simple happy. Oh! that all in the empire were artful and simple: punishments would then be abolished, Superiors would enjoy tranquillity, and inferiors would be obedient. The manners would be pure, and vile actions become extinct!

Kiaou	巧	} The artful
chay	者	
yen;	言。	
		are loquacious;

chuě	拙	}	the simple
chay	者		
mě;	默		silent :
kiaou	巧	}	the artful
chay	者		
laou;	勞		toil ;
chuě	拙	}	the simple
chay	者		
yě:	逸		enjoy ease ;
kiaou	巧	}	the artful
chay	者		
tsě;	賊		are thieves, rogues :
chuě	拙	}	the simple
chay	者		
tě;	德		virtuous :
kiaou	巧	}	the artful
chay	者		
hiung;	凶		miserable :
chuě	拙	}	the simple
chay	者		
kiě	吉		happy.

Woo	嗚	}	Alas !
hoo	呼		
t'hien	天	}	the whole empire
hia	下		
chuë	拙		simple, artless,
hing	刑	}	punishments
ching	政		
chë ;	徹		would be abolished ;
shang	上		those above
gan ;	安		at rest ;
hia	下		those below
shun ;	順		obedient ;
fung	風		(the air) manners
tsing,	清		pure,
py	弊		vile actions
tsuë.	絕		extinct.

---

 XLIII.

Do not anxiously hope for what is not yet come : do not vainly regret what is already past.

Wy	未	Not
lae,	來	arrived,

hew,	休	cease, do not,
chy	指望	} hope for, look after ;
wang ;		
kwo	過去	} gone, past,
kiu		
mō	莫	do not
sze	思量	} ponder, think of.
leang.		

## XLIV.

If your schemes do not succeed, of what use is it to regret their failure? If they do not flourish, what is the use of noisy complaints? When a heart, devoted to gain, is intent on any object, then virtue is set aside: where interested views exist, there a regard for the public welfare is extinguished.

Urh	爾	Your
mow	謀	schemes
pō	不	not
kiē,	及	(reaching to) succeeding,
hwuy	悔	lament
chy	之	them
he	何	how

kiě ?	及.	succeed ?
urh	爾	your
mow	謀	plans
pö	不	not
chang	長	flourishing, growing,
kaou	告	announcing, noising,
chy	之	them
ho	何	what
yě ?	益	profit ?
Ly	利	Interested
sin	心	heart
chuen,	專	intent on an object,
tsě	則	then
pei	背	turn the back on
taou ;	道.	virtue ;
sze	私	private
y	意	views
kiö	確	existing,
tsě	則	then
miě	滅	extinguish
kung.	公.	public.

## XLV.

Men's passions are like water : when water has once flowed over, it cannot be restored ; when the passions have once been indulged, they cannot be restrained. Water must be kept in by dykes ; the passions must be ruled by the laws of propriety.

Jin	人	Men's
sing	性	passions
ju	如	are as
shwuy ;	水.	water ;
shwuy	水	water
yě	一	once
king	傾	(overturned) flowed over,
tsě	則	then
pö	不	not
ko	可	can
fö ;	復	be returned ;
sing	性	passions
yě	一	once
tsung,	縱	let loose,
tsě	則	then
pö	不	not
ko	可	can

fan;	反。	return ;
chy	制	govern
shwuy,	水	water,
chay	者	,
piě	必	must
y	以	by
ty	隄	} mounds ;
fang ;	防。	
chy	制	govern
sing	性	passions,
chay,	者	,
piě	必	must
y	以	by
ly	禮	propriety's
fā,	法。	laws,

## XLVI.

Low courage is the resentment of the blood and spirits : noble courage is the resentment of propriety and justice. The former of these, no man should possess ; the latter, no man should be without.

Siaou	小	Little, mean
yung	勇	courage

chay	者	,
hiuě	血	(is) blood
ky	氣	and spirit
chy	之	's
noo,	怒.	resentment,
ta	大	great, noble
yung	勇	courage
chay	者	,
ly	禮	propriety and
y	義	justice
chy	之	's
noo ;	怒.	resentment ;
hiuě	血	blood and
ky	氣	spirit
chy	之	's
noo	怒	resentment,
pö	不	not
ko	可	can, should
yew ;	有.	have ;
ly	禮	propriety and
y	義	justice
chy	之	's



noo,	怒	resentment,
pø	不	not
ko	可	may, should
woo.	無.	be without.

## XLVII.

Without ascending the mountain, we cannot judge of the height of heaven ; without descending into the valley, we cannot judge of the depth of the earth : without listening to the maxims, left by the ancient kings, we cannot know the excellence of learning.

Pø	不	Without
teng	登	ascending
shan	山	the mountain,
pø	不	not
chy	知	know
t'hien	天	heaven
chy	之	's
kaou:	高.	height:
pø	不	without
lin	臨	descending to
ky,	谿	the valley,

pö	不	not
chy	知	know
ty	地	earth
chy	之	's
how;	厚	thickness, depth;
pö	不	without
wun	聞	listening to
sien	先	former
wang	王	kings
chy	之	's
y	遺	bequeathed
yen	言	words,
pö	不	not
chy	知	know
hiö	學	} learning, wisdom
wun	問	
chy	之	's
ta.	大	greatness.

## XLVIII.

In making a candle we seek for light, in reading a book we seek for reason : light to illuminate a dark chamber ; reason to enlighten man's heart.

Tsaou	造	Making
chò	燭	a candle
kew	救	seek
ming ;	明	light ;
tò	讀	reading
shoo	書	a book
kew	救	seek
ly :	理	reason :
ming	明	light
y	以	to
chaou	照	illuminate
gan	暗	dark
shě :	室	house :
ly	理	reason
y	以	to
chaou	照	enlighten
jin	人	man's
sin.	心	heart.

## XLIX.

By learning, the sons of the common people become public ministers; without learning, the sons of public ministers become mingled with the mass of the people.

Hsi	學	Learning,
tsé	則	then
shoo	庶	(all) common
jin	人	people
chy	之	's
tsze	子	sons
wei	爲	become
kung	公	public
king	卿	ministers:
pó	不	not
hié	學	learning
tsé	則	then
kung	公	public
king	卿	ministers
chy	之	's
tsze	子	sons
wei	爲	become

shoo  
jin,庶  
人common  
people.

L.

If you have fields, and will not plough them, your barns will be empty; if you have books, and will not give instruction, your offspring will be ignorant; if your barns be empty, your years and months will be unsupplied; if your offspring be ignorant, propriety and justice will not abound among them.

Yew  
tien  
pö  
keng  
tsang  
lin  
hiu:  
yew  
shoo  
pö  
kiaou,  
tsze  
sun有  
田  
不  
耕  
倉  
廩  
虛。  
有  
書  
不  
教  
子  
孫Having  
fields,  
and not  
ploughing,  
} granaries  
empty;  
having  
books  
and not  
instructing,  
sons  
and grandsons

yu :	愚	ignorant;
tsang	倉	} granaries
lin	康	
hiu	虛	empty
hy	分	!
suy	歲	years and
yuē	月	months
fā :	乏	deficient :
tsze	子	sons and
sun	孫	grandsons
yu	愚	ignorant
hy	分	!
ly	禮	propriety and
y	義	virtue
su.	疎	lax.

## LI.

Though an affair may be easily accomplished, if it be not attended to, it will never be completed : though your sons may be well disposed, if he be not instructed, he will still remain ignorant.

Sze	事	An affair
suy	雖	though

siaou,	小	small,
p8	不	if not
ts8	作	attended to, done,
p8	不	it will not
ching ;	成.	be completed ;
tsze	子	son
suy	雖	though
hien	賢	virtuously inclined,
p8	不	if not
kiaou	教	taught
p8	不	he will not
ming.	明.	understand.

## LII.

Of those, who at home are destitute of virtuous parents and elders, and abroad have no rigorous instructors and friends, and, notwithstanding this, can perfect themselves (in wisdom,)—there are very few !

Jin	人	A man
seng	生	born,
nuy	內	at home
wop	無	without

hien	賢	virtuous
foo	父	father
hiung	兄	or elders ;
wac	外	abroad
woo	無	without
yep	嚴	severe, rigorous
sze	師	teachers and
yew	友	friends, and
urh	而	yet
neng	能	can
yew	有	have
ching ;	成	perfect ;
chay	者	of these
sien	鮮	very few
y!	矣	!

## LIII.

A meager soil produces late flowers; "slow rises worth by poverty depressed;" but let no man despise the snake which has no horns, for who can say that it may not become a dragon?

Sow	瘠	Meager
ty	地	ground

H



kae	開	opens
hwa	花	flowers
wan;	晚	late;
pin	貧	} poverty
kiung	窮	
fa	發	produces
fo	福	happiness, fortune,
chy;	遲	late, tardily;
mo	莫	do not
taou	道	say
shay	蛇	the snake
woo	無	is without
ki8;	角	horns;
ching	成	perfect, become,
lung	龍	a dragon
yay	也	also
wei	未	} uncertain.
chy.	知	

## LIV,

If you love your son, give him plenty of the cudgel: if you hate your son, cram him with dainties.

Lien	憐	(Pitying) loving
urh	兒	your child,
to	多	much
yu	與	give
pang :	棒	the cudgel;
tseng	憎	hating
urh	兒	your child,
to	多	much
yu	與	give
shě,	食	to eat

## LV.

The small birds look around them, and eat; the swallow goes to sleep without apprehension. He who possesses an enlarged and sedate mind, will have great happiness: but the man whose schemes are deep, will have great depth of misery.

Tsiō	雀	Small bird
chō	啄	pecking,
sze	四	four sides

koo	顧	looks,
shě;	食.	and eats:
yen	燕	the swallow
tsin	寢	sleeps
woo	無	without
y	疑	a suspicious
sin;	心.	heart:
leang	量	(measure) liberality
ta	大	great,
fò	福	happiness
yě	亦	also
ta:	大.	great;
ky	機	schemes
shin	深	deep,
ho	禍	misery
yě	亦	also
shin,	深.	deep,

## LVI.

Past events are as clear as a mirror; the future as obscure  
as varnish.

Kwo	過	Past
kiu	去	gone

szc	事	the affairs,
ming	明	clear
ju	如	as
king:	鏡	a mirror;
wei	未	not
lac	來	come
szc	事	affairs,
gan	暗	obscure
ju	如	as
tsiä.	漆	lacker.

## LVII,

What exists in the morning, we cannot be certain of in the evening; what exists in the evening, we cannot calculate upon for the next morning. The fortunes of men are as uncertain as the winds and clouds of heaven.

Ming	明	} Dawn of day
tan	旦	
chy	之	's
szc,	事	affairs,
pö	薄	} in the evening
moo	莫	
pö	不	not

ko	可	may
piě:	必	be certain of:
pō	薄	} evening
mōp	莫	
chy	之	's
sze	事	affairs,
poo	事	} in the morning (time
shy	時	
pō	時	from 3 to 5)
ko	不	not
piě:	可	may, can
t'hien	必	be certain of:
yew	天	heaven
pō	有	has
tsě	不	un-
chy	測	known (fathomable)
fung	之	the
yun:	風	winds and
jin	雲	clouds;
yew	人	man
tan	有	has
siě	旦	morning and
	夕	evening

chy	之	the
ho	禍	misery and
fò.	福.	happiness.

## LVIII.

When you are happier than usual, you ought to be prepared against some great misfortune. When joy is extreme, it precedes grief. Having obtained the imperial favor, you should think of disgrace; living in peace, you should think of danger: when your glory is complete, your disgrace will be the greater; when your success is great, your ruin will be the deeper. \*

Ky	既	} (Since) having obtained
tsiu	取	
fei	非	un-
chang	常	common
lò,	樂.	pleasure,
siu	須	must
fang	防	guard against
pò	不	un-

\* “ Qui nimios optabat honores,  
Et nimias poscebat opes, numerosa parabat  
Excelsæ turris tabulata, unde altior esset,  
Casus, et impulsæ præceps immane ruinæ.”

JUVENAL. Sat x. 104.

tsé	測	fathomable
yew ;	憂	sorrow ;
lò	樂	joy
kiě	極	extreme,
pei	悲	grief
seng	生	is produced ;
tě	得	obtaining
chung	寵	imperial favor,
szé	思	think of
yò :	辱	disgrace :
kiu	居	living
gan	安	in peace,
liu	慮	ponder on
wei :	危	danger :
yung	榮	glory
shing	盛	being complete,
yò	辱	disgrace
ta ;	大	is the greater ;
ly	利	success (profit)
chung	重	great (heavy)
hae	害	ruin
shin.	深	is the deeper.

## LIX.

When the mirror is highly polished, the dust will not de-  
file it: when the heart is enlightened with wisdom, li-  
centious vices will not arise in it.

King	鏡	Mirror
ming	明	bright
tsë	則	then
chin	塵	} dust
gae	埃	
pö	不	will not
yen :	染	defile it :
chy	智	wisdom
ming	明	bright
tsë	則	then
seay	邪	} licentious vices
gö	惡	
pö	不	will not be
seng.	生	produced.



## LX.

In security, do not forget danger; in times of public tranquillity, do not forget anarchy.

Gan,	安	In peace, repose,
pŏ	不	not
ko	可	may
wang	忘	forget
wei:	危	danger: in
chy	治	good government, order,
pŏ	不	not
ko	可	may
wang	忘	forget
lŏan.	亂	disorder, anarchy.

## LXI.

The fishes, though deep in the water, may be hooked; the birds, though high in the air, may be shot: but man's heart only is out of our reach. The heavens may be measured, the earth may be surveyed: the heart of man alone is not to be known. In painting the tiger, you may delineate his skin, but not his bones; in your acquaintance with

a man, you may know his face but not his heart. You may sit opposite to, and converse with him, while his mind is hidden from you, as by a thousand mountains.

Shuy	水	Water
ty	底	below
yu,	魚.	the fishes,
t'hien	天	in heaven's.
pien	邊	boundary, horizon,
yen	鷹	the birds
kaou	高	high
ko	可	may be
shay,	射	shot,
ty	低	low
ko	可	may be
tiaou:	釣.	hooked:
wei	惟	only
yew	有	is
jin	人	man's
sin	心	heart
pö	不	not
ko	可	may be
leaou:	料.	conjectured:
t'hien	天	heaven

ko	可	may be
too	度	measured,
ty	地	earth
ko	可	may be
leang:	量.	surveyed;
wei	惟	only
yew	有	is
jin	人	man's
sin	心	heart
pö	不	not
ko	可	can
fang,	防.	put bounds to,
Hwä	畫	Drawing
hoo	虎	the tiger,
hwä	畫	draw
py	皮	skin
nan	難	(difficult) not possible
hwä	畫	to draw
kiö;	骨.	bones;
chy	知	know
jin	人	a man,
chy	知	know

mien	面	his face,
pō	不	not
chy	知	know
sin:	心.	his heart:
tuy	對	opposite
mien	面	his face,
yu	與	with (him)
yu:	語.	speak: (bút)
sin	心	his heart
kě	隔	is separated
tsien	千	by a thousand
shan.	山.	mountains.

## LXII.

Forming resentments with mankind may be called "planting misery:" putting aside virtuous deeds, instead of practising them, may be called "robbing one's self."

Kiē	結	Tying, knotting
yuen	冤	resentments
yu	與	with
jin,	人	mankind,
wei	謂	call

chy	之	it
chung	種	planting
ho :	禍	misfortune :
shay	捨	putting down, laying aside
shen	善	virtue
pö	不	and not
wei	爲	practicing
wei	謂	call
chy	之	it
tsze	自	self
tsç.	賊	robbery.

## LXIII.

Riches are what the good man considers lightly: death is  
what the mean man considers as of importance.

Tsae	財	Riches
chay	者	.
kiun-	君	} man of worth
tsze	子	
chy	之	the
so	所	thing which
king:	輕	considers as light, trivial:

szc	死	death
chay	者	,
siaou	小	is the mean
jin	人	man
chy	之	the
so	所	thing which
chang.	長.	values.

---

 LXIV.

When the man of a naturally good propensity has much wealth, it injures his acquisition of knowledge: when the worthless man has much wealth, it increases his faults.

Hien	賢	Worthy
jin	人	man
to	多	much
tsac	財	wealth,
tsë	則	then
sun	損	injures
ky`	其	his
chy:	智.	knowledge:
siaou	小	mean
jin	人	män

to	多	much
tsae	財	wealth
tsě	則	then
yě	益	increases
ky	其	his
kwo.	過	faults.

## LXV.

In enacting laws, rigour is indispensable: in executing them, mercy. \*

Liě	立	In erecting, enacting
fă	法	laws
pō	不	not
tě	得	may be
pō	不	not
yen!	嚴	rigorous!
hing	行	in executing
fă	法	the laws,
pō	不	not

\* Whatever may be the truth or falsehood of this Maxim, it certainly appears to be the principle on which our own Criminal Code is both formed and administered.

tě	得	may be
pǒ	不	not
shoo,	恕	merciful, (excusing).

## LXVI.

Do not consider any vice as trivial, and therefore practice it: do not consider any virtue as unimportant, and therefore neglect it,

Wǒ	勿	} Do not consider
y	以	
gǒ	惡	a vice
siaou	小	trivial
urh	而	and (therefore)
wei	爲	practice
chy:	之	it:
wǒ	勿	} do not consider
y	以	
shen	善	a virtue
siaou	小	trivial
urh	而	and (therefore)
pǒ	不	not
wei,	爲	practice it.

✱



## LXVII.

If men's desires and wishes be laudable, Heaven will certainly further them.

Jin	人	Men
yew	有	having
shen	善	virtuous
yuen,	願	wishes,
T'hien	天	Heaven
piě	必	must
tsung	從	accord with
chy.	之,	them,

## LXVIII.

Following virtue is like ascending a steep; following vice, like rushing down a precipice.

Tsung	從	Following
shen	善	virtue
ju	如	is as
teng :	登	ascending a steep :
tsung	從	following

gō	惡	vice
ju	如	as
peng.	崩.	rushing down a precipice.

---

 LXIX.

All events are separately fated before they happen. Floating on the stream of life, it is in vain that we torment ourselves. Nothing proceeds from the machinations of men; but the whole of our lives is planned by destiny.

Wan	萬	All (ten thousand)
sze	事	affairs (are)
fun	分	separately
y	已	already
ting;	定.	fixed ;
fōw	浮	floating
seng	生	in life
kūng	空	vainly, emptily
tsze	自	ourselves
mang.	忙.	we trouble.
Wan	萬	All
sze	事	affairs
pō	不	not

yew	由	from
jin	人	men's
ky	計	} schemes ;
kiaou ;	較	
yě	一	the whole
seng	生	of life
too	都	all
shy	是	is
ming	命	by destiny
gan	安	} arranged.
pac.	排	

## LXX.

A vicious wife, and an untoward son, no laws can govern.

Man	蠻	Unruly, vicious
tsy	妻	wife,
yaou	拗	untoward, obstinate
tsze,	子	son,
woo	無	no
fä	法	laws
ko	可	can
chy.	治	govern.

## LXXI.

With the years of his parents, a man must by all means be well acquainted:—first, as a cause of joy; and again as a source of sorrow. (Joy, that they have lived so long: sorrow, that they are so old.)

Foo	父	Father and
moo	母	mother
chy	之	's
nien	年	years
pŭ	不	not
ko	可	may
pŭ	不	not
chy	知	know
yay ;	也	;
yě	一	one
tsě	則	consequence
y	以	to
hy ;	喜	rejoice ;
yě	一	one
tsě	則	consequence
y	以	to
kiu.	懼	fear ; grieve.

## LXXII.

Those who have discharged their duties as children, will in their turn have dutiful children of their own: the obstinate and untoward will again produce offspring of the same character: to convince you, only observe the rain from the thatched roof, where drop follows drop without the least variation.

Hiaou	孝	The dutiful and
shun	順	obedient
hwan	還	still
seng	生	produce
hiaou	孝	dutiful and
shun	順	obedient
tsze ;	子	children :
woo	忤	} obstinate and untoward
niě	逆	
hwan	還	still
seng	生	produce
woo	忤	} obstinate and untoward
niě	逆	
urh :	兒	children :
pō	不	not

sin	信	believing,
tan	但	only.
kan	看	observe
yen	簷	eaves
tow	頭	top
shwuy	水	water, (where)
tien	點	} drop (follows)
tien	點	
tiě	滴	} drop
tiě	滴	
pō	不	without
cha	差	error or
y.	移.	change.

## LXXIII.

He, who tells me of my faults, is my teacher; he who tells me of my virtues, does me harm.

Taou	道	Speaks of
woo	吾	my
gō	惡	vices
chay	者	he who,
shy	是	is
woo	吾	my

szē:	師.	teacher:
taou	道	speaks of
woo	吾	my
haou	好	virtues
chay	者	he who,
shy.	是	is
woo	吾	my
tsē.	賊.	injurer, robber.

## LXXIV.

Let your words be few, and your companions select;—thus you will avoid remorse and repentance; thus you will avoid sorrow and shame.

Kwa	寡	Few
yen,	言	words,
tsē	擇	selecting
kiaou;	交.	intercourse;
ko	可	may
y	以	by these
woo	無	be without
hoey	悔	} remorse and repentance:
lin;	吝.	

ko	可	may
y	以	by these
woo	無	be without
yew	憂	} sorrow and shame.
jǎ.	辱.	

## LXXV.

If a man's wishes be few, his health will be flourishing: if he has many anxious thoughts, his constitution will decay.

Yǎ	慾	Desires
kwa	寡	few
tsing	精	} the health (will be)
shin	神	
shwang :	爽.	flourishing :
sze	思	anxious thoughts
to	多	many
hiuě	血	the blood and
ky	氣	spirits
shwae.	衰.	perishing, decaying.



## LXXVI.

Be temperate in drinking, and your mind will be calm :  
restrain your impetuosity, and your fortunes will remain  
uninjured.

Shaou	少	Moderately
yin	飲	drink,
pō	不	not
lōan	亂	confuse, perturb
sing :	性.	the mind :
siě.	惜	restrain
ky	氣	anger
mien	免	and prevent
shang	傷	injuring
tsae.	財.	your fortune.

## LXXVII.

Honors come by diligence : riches spring from economy.

Kwei	貴	Honor, advancement,
tsze	自	from
kin	勤	diligence
chung	中	the midst of
tě :	得.	obtained :

foo  
tsung  
kien  
ly  
lae.

富  
從  
儉  
裡  
來。

riches  
from  
economy  
within  
come.

at Shanghai

## LXXVIII.

The mild and gentle must ultimately profit themselves;  
the violent and fierce must bring down misfortune.

Wun  
jow  
chung  
yě  
ky;  
kiang  
paou  
piě  
chaou  
tsae.

溫  
柔  
終  
益  
己。  
強  
暴  
必  
招  
災。

Gentle, mild, and  
bland  
ultimately  
profit  
themselves;  
violent and  
fierce  
must  
induce, invite  
misfortune.

## LXXIX.

Do not precipitate yourself into legal quarrels; but let concord and good understanding prevail among neighbours.

Kwan

sung

mo

tow

jō:

hiang

tang

yaou

ho

hiaē.

官訟莫投入鄉黨要和諧。

Mandarin

disputes

do not

} precipitately enter into :  
the

} village, neighbourhood

should have

concord, and

good-understanding.

## LXXX.

Do not ascend the hills to ensnare the birds in nets; do not descend to the water-side, to poison the fish; do not slay the labouring ox; do not treat letters with irreverence, by casting away written papers. \*

Wō	勿	Do not
teng	登	ascend
shan	山	the hills
urh	而	and
wang	網	net
kin	禽	} birds:
niaou:	鳥	
wō	勿	do not
lin	臨	go down to
shuy,	水	the water;
urh	而	and
tō	毒	poison
yu	魚	the fish and

---

\* The Chinese think it fair to shoot birds, but not to net them; many, and indeed the greater number, will not eat beef; and they are very careful not to tread on written paper.

hia :	蝦.	shrimps :
wö	勿	do not
tsac	宰	kill
keng	耕	the ploughing
new :	牛.	ox :
wö	勿	do not
ky	棄	cast away
tsze	字	lettered
chy.	紙.	papers.

---

LXXXI.

If you wish to know what most engages a man's thoughts, you have only to listen to his conversation ; (or, a man's conversation is the mirror of his thoughts).

Yaou	要	Wishing
chy	知	to know
sin	心	heart and
fö	腹	bosom's
sze ;	事.	(chief) concern ;
tan	但	only
ting	聽	listen to
kow	口	mouth

chung

中

midst

yen.

言.

words.

## LXXXII.

Do not rely upon your wealth, to oppress the poor; do  
not trust to your power and station, to vex the orphan  
and widow.

Wǒ

勿

Do not

shy

恃

trust to

haou

豪

} your wealth,

foo,

富

urh

而

and

ky

欺

oppress, (deceive)

kōen

困

} the poor and destitute;

kiung:

窮

wǒ

勿

do not

y

倚

rely on

kinen

權

your authority and

kwei

貴

high station,

urh

而

and

ling

凌

insult, vex,

koo

孤

the orphan and

kwa.

寡

widow.

## LXXXIII.

Let no man for a private enmity, cause disagreement between father and son: let no one for trifling gain, breed dissension among brothers.

Wö	勿	Do not
yin	因	because of
sze	私	a private
chow	讐	enmity
shy	使	cause
jin	人	people
foo	父	father and
tsze	子	son
pö	不	} discordant :
ho :	和	
wö	勿	do not
yin	因	for
siaou	小	a small
ly	利	profit
shy	使	cause
jin	人	men,
hiung	兄	elder brothers and
ty	弟	younger,

pò	不	not
mo.	睦	to harmonize

## LXXXIV.

Draw near to the virtuous, that their virtue may be imparted to you: flee away from the vicious, that misfortune may be kept far from you.

Shen	善	Virtuous
jin	人	people
tsé	則	then
tsin	親	} approach near to
kin	近	
chy	之	them ;
tsoo	助	assist
té	德	} virtuous deeds
hing	行	
yu	於	to
shin	身	} your person :
sin	心	
gò	惡	vicious
jin	人	people,
tsé	則	then



yuen	遠	}	flee far from
piě	避		
chy:	之		them:
too	杜		keep off
tsac	災	}	misfortune and misery.
yang	殃		
yu	於		from
mei	眉	}	your view.
tsiě.	睫		

## LXXXV.

Cut away the brambles which obstruct the path; remove the bricks and stones which lie in the way; repair the roads which are injured by the lapse of years; build the bridges which may be crossed by multitudes.

Tsien	剪	}	Cut away
gae	礙		obstructing
tsou	道		road
chy	之		the
king	荆	}	brambles;
tsin	榛		
choo	除		remove

tang	當	occupying, lying in
too	塗 *	the road
chy	之	the
wa	瓦	tiles and
shě ;	石	stones ;
sew	修	repair
soo	數	by several
pě	百	hundred
nien	年	years
ky	崎	} worn, rough,
kiu	嶇	
chy	之	the
loo ;	路	roads ;
tsoou	造	make, build,
tsien	千	} a thousand times ten
wan	萬	
jin	人	men
lae	來	coming and
wang	往	going

\* 塗 is used here in the sense of 途 a road. Vide  
Dictionary called 字彙 Tsze-hoey.

chy	之	the
kiaou.	橋.	bridges.

---

## LXXXVI.

Propagate good instruction, to correct men's vices: part  
with your wealth, to effect men's happiness.

Chuy	垂	(Stooping down) promulge
heun	訓	good instruction
Y	以	to
kě	格	correct
jin	人	men's
fei:	非	vices:
kiuen	捐	part with
tsze	資	your wealth
Y	以	to
ching	成	perfect
jin	人	men's
mei.	美.	good, happiness.

## LXXXVII.

In our actions we should accord with the will of Heaven:  
in our words we should consult the feelings of men.

Tsò	作	Acting, doing,
sze	事	an affair, business,
siu	須	must
siun	循	obey
t'hien	天	} Heaven's will;
ly:	理	
chü	出	uttering
yen	言	words
yaou	要	must
shun	順	accord with
jin	人	men's
sin.	心	hearts.

## LXXXVIII.

If a man be not enlightened within, what lamp shall he  
light? If his intentions are not upright, what prayers  
shall he repeat?

Sin	心	Heart
pò	不	not

ming	明	} enlightened
lae	來	
tiē	天	light
shin	甚	what
teng?	燈.	lamp?
y	意	intention
pō	不	not
kung	公	} just, upright,
ping	平	
sung	誦	chant, recite
shin	甚	what
king?	經.	sacred book?

## LXXXIX.

Throughout life, beware of performing acts of animosity; in the whole empire, let there not exist a revengeful minded man. It is very well for you to injure others: but what think you of others returning these injuries on yourself. The tender blade is nipped by the frost; the frost is dissipated by the sun: and worthless men will always suffer rubs from others as bad as themselves.

Ping	平	Throughout (even, plain,)
seng	生	life

pō	不	do not
tsō	作	perform
tsow	皺	wrinkling, contracting
mei	眉	brow
sze	事	acts;
t'hiên	天	} in the empire, world,
hia	下	
ying	應	should
woo	無	not exist
tsiē	切	gnashing
chy	齒	teeth } revengeful
jin.	人	men.
Urh	爾	You
hae	害	injuring
piē	別	other
jin	人	people,
yew	猶	so
tsze	自	indeed
ko :	可	it may (answer) :
piē	別	other
jin	人	people
hae	害	injuring

urh	爾	you,
kiò	却	truly
ju	如	} how (will this answer?)
ho?	何	
Nun	嫩	The tender
tsaou	草	blade of grass
pa	怕	fears
shwang;	霜	the frost;
shwang	霜	the frost
pa	怕	fears
jě:	日	the sun:
gò	惡	bad
jin	人	men
tsze	自	truly
yew	有	(have) experience
gò	惡	bad
jin	人	men's
mo.	磨	rubs.

## XC.

Man perishes in the pursuit of wealth, as the bird meets  
with destruction in search of its food.

Jin	人	Man
wei	爲	on account of
tsae	財	wealth
sze	死.	dies:
niaou	鳥	the bird
wei	爲	on account of
shé	食	its food
wang.	亡.	perishes.

## XCI.

Knowing what is right, without practising it, denotes a  
want of proper resolution.

Kien	見	Seeing
y	義	righteousness,
pö	不	without, or not
wei,	爲	practising,
woo	無	a want of
yung.	勇	courage, manhood
yáy.	也.	



## XCII.

There are plenty of men in the world, but very few heroes.

Mang	茫	}	Unlimitedly
mang	茫		
sze	四		four
hac	海		seas (four quarters)
jin	人		men
woo	無		without
soo,	數		number (but)
na	那	}	what
ko	個		
nan	男	}	male, or man
urh	兒		
shy	是		is
chang	丈	}	a hero!
foo!	夫		

## XCIII.

Poverty and ruin must in the end be proportioned to a man's wickedness and craft; for these are qualities which Heaven will not suffer to prevail. Were riches

and honors the proper result of crafty villainy, the better part of the world must fatten on the winds.

Yuě	越	More
kien	奸	wicked
yuě	越	more
kiaou,	狡	crafty,
yuě	越	the more
pin	貧	} poor and destitute;
kiung;	窮	
kien	奸	wickedness and
kiaou	狡	craft
yuen	原	} from the beginning
lae	來	
T'hien	天	Heaven
pō	不	will not
yung.	容	bear with,
Foo	富	Riches and
kwei	貴	honors
jō	若	if
tsung	從	from
kien	奸	villainy and
kiaou	狡	craft

tě;	得.	obtained;
shy	世	world, present generation
kien	間	within
gae	呆	simple
Han	漢	people of China
hiě	吸	must inhale
sy	西	the western
fung,	風.	wind.

## XCIV.

The duration of wealth ill-gotten, is as that of snow on which hot water is poured; the possession of lands, improperly obtained, endures as long as the sands, heaped up by the waves. If you make craft and deceit the rule of your life, you will be like the flower, which blows in the morning, and in the evening drops.

Woo	無	Without
y	義	right, justice,
tsien	錢	} wealth (is like)
tsac	財	
tang	湯	hot water
pö	潑	being poured
siuě;	雪.	on snow;

t'hang	儻	}	obtained by wicked con-
lae	來		nivance
tien	田		fields and
ty	地		lands (are like)
shuy	水		by water
tuy	推		heaped up
sha:	沙		the sands:
jò	若		if
tseang	將		you take
kiaou	狡		craft and
kiuě	譎		deceit
wei	爲		to be
seng	生		your life's
ky,	計		plan,
hia	恰		exactly
sze	似		resemble
chaou	朝		morning
kae	開		opening,
moo	暮		evening
lò	落		dropping
hwa,	花		flower.

## XCV.

The best cure for drunkenness is, whilst sober, to observe a drunken man.

Jō	若	If
yaou	要	you want [radicating
tōan	斷	a cutting away from, e-
tsew	酒	wine
fä,	法,	rule, plan,
sing	醒	with sober
yen	眼	eyes
kan	看	behold
tsuy	醉	a drunken
jin.	人.	man.

## XCVI.

(Three subjects of consideration for the wise man.) If he does not learn in his youth, he will be good for nothing when grown up: if he does not give instruction in his old age, his posterity will have nothing by which to remember him: if he is possessed of wealth, and does not

make good use of it, should he become poor, no one will relieve him.

Shaou	少	Young
urh	而	and
pö	不	not
hiö,	學	learn,
chang	長	grown up
woo	無	not
neng	能	} capable ;
yay :	也	
laou	老	old
urh	而	and
pö	不	not
kiaou,	教	instruct,
sze	死	dead
woo	無	not
sze	思	} thought of, remem-
yay :	也	
yew	有	having, possessing,
urh	而	and
pö	不	not
shy	施	using

kiung,	窮	poor,
woo	無	not
yu	與	given to, (relieved)
yay.	也.	

## XCVII:

The opening flower blooms alike in all places: the moon sheds an equal radiance on every mountain and every river. Evil exists only in the heart of man; all other things tend to shew the benevolence of Heaven towards the human race.

Hwa	花	Flower
kae	開	opens, blows,
pō	不	without
tsě	擇	chusing
foo	富	} rich person's
kiä	家	
ty:	地.	ground:
yuě	月	the moon
chaou	照	irradiates
shan	山	mountains and
ho	河	river

taou	到處	}	every place (equally)
chu			
ming :	明		bright ;
shy	世		world
kien	間		within
chě	只		only
yew	有		are
jin	人		men's
sin	心		hearts
go ;	惡		evil ;
fan	凡		all
sze	事		(other) things
siu	須		must
hwan	還		resolve themselves into
t'hien	天		Heaven's
yang	養		parental care of
jin.	人		man.

o



## XCVIII.

Of things defective, there is nothing more so than ill-obtained wealth; of the destitute and orphaned, there are none more so than the self-sufficient man.

Toan	短	Insufficient, defective,
mo	莫	not
toan	短	more defective
yu	於	than
kow	苟	} ill-obtained wealth;
tě;	得	
koo	孤	orphaned,
mo	莫	not
koo	孤	more orphaned
yu	於	than (a man)
tsze	自	} himself relying upon.
chy.	恃	

## XCIX.

Confucius said, "A man, without thought for the future must soon have present sorrow."

Tsze	子	Confucius
yuě,	曰	said,

jin	人	a man
woo	無	without
yuen	遠	distant
liu,	慮.	care,
piě	必	must
yew	有	have
kin	近	near
yew.	憂.	sorrow.

## C.

When you put on your clothes, remember the labour of the weaver: when you eat your daily bread, think of the hardships of the husbandman.

Shin	身	Body
py	披	put on, wear
yě	一	one
low,	縷.	garment,
chang,	常	always
sze	思	think of
chě	織	weaving
niu	女	woman
chy	之	's
laou :	勞.	labour, trouble :

jě	日	daily
shě	食	eating
san	三	the three
tsan,	餐	meals,
mei	每	each, always,
nien	念	consider
nung-	農	} husbandman
foo	夫	
chy	之	's
koo.	苦.	bitterness, hardships.

---

 CL.

Would you understand the character of the Prince, examine his ministers: would you know the disposition of any man, look at his companions; would you know that of father, look at his son.

Yò	欲	Wishing
chy	知	to know
ky	其	the
kiun,	君	prince,
sien	先	first
shy	視	look at

ky	其	his
chin;	臣.	ministers;
yö	欲	wishing
shě	識	to understand
ky	其	the
jin,	人	man,
sien	先	first
shy	視	look at
ky	其	his
yew:	友.	friends:
yö	欲	wishing
chy	知	to know
ky	其	a
foo	父	father,
sien	先	first
shy	視	observe
ky	其	his
tsze.	子.	son.

## CII.

A man is ignorant of his own failings, as the ox is unconscious of his great strength.

Jin	人	A man
pŏ	不	not
chy	知	knows
ky	己	his own
kwo ;	過	faults ; (as)
new	牛	the ox
pŏ	不	} is not aware of
chy	知	
liě	力	his strength
ta.	大.	so great.

## CIII.

A man, by the cultivation of virtue, consults his own interest: his stores of wisdom and reflection are every day filling up.

Sew	修	(Adorning) cultivating
tě	德	virtue,
tsze	自	himself

yě:	益.	profits:
chy	智	wisdom and
liu	慮	reflection
jě	日	daily
mwan.	滿.	filling up.

## CIV.

Confucius says, "The capacity, for knowledge, of the inferior man is small, and easily filled up: the intelligence of the superior man is deep, and not easily satisfied."

Tsze	子	Confucius
yuě,	曰.	said,
siaou	小	mean (inferior)
jin	人	man's
chy	智	knowledge (capacity for)
twan	短	short, small,
yě	易	easily
ying:	盈.	filled up:
kiun-	君	} superior person's
tsze	子	
kien	見	(sight) intelligence
shin;	深.	deep;

nan	難	difficult
yě.	溢.	to overflow.

## CV.

Though the screen be torn, its frame is still preserved :  
 though the good man be plunged in want, his virtue  
 still remains to him.

Ping	屏	} Screen
fung	風	
suy	雖	though
po,	破,	broken, torn,
kō	骨	} frame, or stand,
kě	格	
yew	猶	still
tsun;	存.	preserved ;
kiun-	君	} virtuous man
tsze	子	
suy	雖	though
pin	貧	poor,
ly	禮	his sense of propriety,
y	義	and rectitude

chang  
tsae.

常  
在.

always  
present; remaining.

## CVI.

Without the wisdom of the learned, the clown could not  
be governed: without the labour of the clown, the learned  
could not be fed,

Woo  
kiun-  
tsze  
mo  
chy  
yay  
jin:  
woo  
yay  
jin  
mo  
yang  
kiun-  
tsze.

無  
君  
子  
莫  
治  
野  
人  
無  
野  
人  
莫  
養  
君  
子.

Without

} sage, wise man,

not

govern

uncultivated

man:

without

} the uncultivated man,

not

nourish, support,

} the sage,



## CVII.

The cure of ignorance, is study,—as meat is that of hunger.

Y	以	By
shě	食	eating
yu	愈	cure
ky,	飢	hunger,
y	以	by
hiō	學	learning, study
yu	愈	cure
yu.	愚	ignorance.

## CVIII.

The poverty of others is not to be ridiculed, for the decrees of destiny are in the end equal: nor are the infirmities of age a fit subject for laughter, since they must at last be the portion of us all. When the day that is passing over us is gone, our lives are proportionably contracted;—what reason, then, have the fish to be merry, when the water in which they swim is ebbing away.

Mo	莫	Do not
siaou .	笑	laugh at
t'ha	他	} other people's
kia	家	

pin,	貧	poverty,
lun-	輪	wheel's
hwuy	迴	revolution
sac	事	affairs
kung	公	
taou:	道	
mo	莫	
siaou	笑	
t'ha	他	
jin	人	
laou,	老	
chung	終	
siu	須	
hwan	還	
taou	到	
wo.	我	
Shy	是	
jě	日	
y	已	
kwo,	過	
ming	命	
yě	亦	
		metemp- sychosis
		} just, equal:
		do not
		laugh at
		other
		men's
		age,
		in the end
		it must
		revert
		to
		me, us.
		This
		day
		(already) once
		gone by,
		life
		also

suy	隨	consequently
kien:	減	lessened:
ju	如	if
shaou	少	decreasing
shway	水	water
yu	魚	to the fish
yu	於	in
sze	斯	this
ho	何	what
lò ?	樂	to rejoice at ?

## CIX.

An immoderate use of dainties generally ends in disease; and pleasure, when past, is converted into pain. It is better to avert the malady by care, than to have to apply the physic, after it has appeared.

Shwang	爽	Pleasant
kow	口	to the mouth
wō	物	things
to	多	many
chung	終	in the end
tsō	作	create
tsiě;	疾	disease;

kwae	快	glad	} pleasures
sin	心	heart	
sze	事	things	
kwo	過	gone by	
piě	必	must	
wei	爲	cause	
yang ;	殃	unhappiness ;	
yu	與	allow that	
ky	其	the	
ping	病	disease	
how	後	after	
neng	能	can	
kew	求	seek	
yǒ,	藥	medicine,	
pǒ	不	not	
ju	如	as	
ping	病	the disease	
tsien	前	before	
neng	能	can	
tsze	自	one's self	
fang.	防.	take care of.	

## CX.

Though the white gem be cast into the dirt, it's purity cannot be (lastingly) sullied: though the good man live in a vile place, his heart cannot be depraved. As the fir and the cypress withstand the rigours of the winter, so resplendent wisdom is safe in situations of difficulty and danger.

Pé	白	White
yō	玉	gem
y	移	removed
yu	於	into
woo	污	impure
ny,	泥	mud,
pō	不	not
neng	能	can
chen	沾	} sully
shě	溼	
ky	其	it's
sě:	色	colour:
kiun	君	} sage, good man,
tsze	子	
chu	處	placed

yu	於	in
chü	濁	vile, unclean,
ty,	地	place, situation,
pö	不	not
neng	能	can
jen	染	taint or
lwan	亂	disorder
ky	其	his
sin.	心	heart.
Sung	松	Fir and
pö	栢	cypress.
ko	可	} can
y	以	
nae	耐	bear, withstand
siuě	雪	snow and
shwang	霜,	frost:
ming	明	bright
chy	智	wisdom
ko	可	} can
y	以	
shě	涉	walk through
kien	艱	difficulties and
wei,	危.	dangers.

## CXI,

If you do not intreat their assistance, all men will appear good-natured: if you do not want to drink, it makes little difference whether the wine be dear or cheap: it is easier to seize the tiger in the hills, than to obtain the good offices of men,

Woo	無	Not
kew	求	seeking, asking,
taou	到	} every place
chu	處	
jin	人	men's
tsing	情	natures
haou :	好,	good :
pö	不	not
yin	飲	drinking,
tsung	從	let, permit
t'ha	他	other's
tsew	酒	wine
kea	價	price
kaou :	高.	to be high;
jö	入	entering

shan	山	hills
kin	擒	to seize
hoo	虎	the tiger
y:	易.	is easy :
kae	開	opening
kow	口	mouth and
kaou	靠	} obtaining the support of
jin	人	
nan.	難.	is difficult. *

## CXII.

It is not easy to stop the fire, when the water is at a distance : friends at hand, are better than relations afar off.

Yuen	遠	Distant
shwuy	水	water,
nan	難	difficult
kew	救	(to rescue) to stop
kin	近	near
ho:	火.	fire :

\* i. e. To seize the tiger is easy, *compared with* the difficulty of obtaining the assistance of mankind in our troubles. This is one of the methods of forming the comparisons of Adjectives in Chinese.



yuen	遠	distant
tsin	親	relations
pö	不	not
ju	如	(so good) as
kin	近	near
lin.	鄰	neighbours, friends.

## CXIII.

Though the sun and moon be bright, their rays cannot reach under the inverted bowl: though the sword of justice be swift, it cannot slay the innocent man; nor can sidelong mischance penetrate the doors of the careful.

Jê	日	Sun and
yuě	月	moon
suy	雖	though
ming	明	bright,
pö	不	not
chaou	照	illuminate
fö	覆	up turned
pwan	盤	bowl
chy	之	} beneath:
hia:	下	

taou	刀	} sword (of justice)
kien	劍	
suy	雖	though
kwac,	快	swift,
pō	不	will not
chan	斬	behead
woo	無	without
tsuy,	罪	crime
chy	之	the
jin:	人	man:
fei	非 *	} unlooked for misfortune
tsac	災	
hung	橫	sidelong
ho	禍	mischange
pō	不	will not
jō	入	enter
shin	慎	careful
kia	家	family, person
chy	之	's
mun	門	doors.

\* Also written 飛災 "Flying misfortune."

## CXIV.

If a man wish to attain to the excellence of superior beings,  
let him first cultivate the virtues of humanity; for if  
not perfect in human virtue, how shall he reach immor-  
tal perfection?

Yü	欲	Wishing
sew	修	to cultivate
sien	僊	immortal
taou,	道	excellence,
sien	先	first
sew	修	cultivate
jin	人	human
taou:	道	virtue:
jin	人	human
taou	道	virtue
pö	不	un-
sew,	修	cultivated,
sien	僊	immortal
taou	道	excellence
yuen	遠	will be distant
y!	矣	!

## CXV.

Man is born without knowledge, and when he has obtained it, very soon becomes old:—when his experience is ripe, death suddenly seizes him.

Jin	人	Man
seng,	生	being born,
chy	智	knowledge
wei	未	is not
seng,	生	born (with him),
chy	智	knowledge, experience,
seng,	生	being born, (or obtained)
jin	人	man
y	易	(easily) soon
laou:	老	becomes old:
sin	心	heart's
chy	智	experience
yě	一	} wholly, completely
tsiě	切	
seng,	生	born, obtained,
p8	不	not
ki8	覺	aware } suddenly*

woo

chang

無常

} death \*

taou

到

arrives

## CXVI.

Let those, who are the instructors of mankind, cherish  
their virtuous feelings, and vice will of itself vanish;  
let the rulers of the people teach them mutual respect  
and deference, and contentions will of themselves cease.

Kiaou

jin

chay

yang

ky

shen

sin

urh

gö

tsze

siaou

教人者養其善心而惡自消

Instruct

men

those who,

(let them) cherish

their

virtuous

hearts, dispositions,

and

vices

of themselves

will melt away, vanish:

\* 無常 literally means, "not eternal," a phrase for  
death; as is also 大限 Ta-hien, "the great limit."

chy	治	govern
min	民	the people,
chay	者	those who,
taou	道	let them teach
chy	之	them
king	敬	respect, regard, and
jang	讓	deference,
ush	而	and
tseng	爭	contentions,
tsze	自	themselves
siē	息	will cease,

## CXVII.

There are only three great rules, to be observed by those who hold public situations; viz. To be upright,—to be circumspect,—to be diligent. Those who know these three rules, know that, by which they will ensure their own safety in office.

Tang	當	} Public officer
kwān	官	
chy	之	's
法	法	rules of action,

chě	只	only
yew	有	are
san	三	three
szc ;	事	things ;
yuě	曰	(to say), viz.
tsing,	清	purity, integrity,
yuě	曰	viz.
shin,	慎	circumspection,
yuě	曰	viz.
kin ;	勤	diligence ;
chy	知	knows
tsze	此	these
san	三	three
chay,	者	he who,
tsě	則	then
chy	知	knows
so	所	} that by which
y	以	
chy	持	he may hold, preserve,
shin	身	himself, his body
y !	矣	!

## CXVIII.

A man's prosperous, or declining condition, may be gathered  
from the proportion of his waking to his sleeping hours.

Kwan	觀	Observing
chaou	朝	morning and
siě	夕	evening
chy	之	's
tsaou	早	early and
gan,	晏	late,
ko	可	may
y	以	thereby
shě	識	know
jin	人	} a man
kia	家	
chy	之	's
hing	興	prosperity or
ty.	替.	decline.

R



## CXIX.

Unsufficed: poverty is always happy; while impure wealth brings with it many sorrows.

Tsing	清	Pure, clear
pin	貧	poverty
chang	常	always
lò	樂	happy:
chò	濁	impure
foo	富	wealth
to	多	many
yew	憂	sorrows.

## CXX.

The goodness of a house does not consist in its lofty halls, but in its excluding the weather: the fitness of clothes does not consist in their costliness, but in their make and warmth; the use of food does not consist in its rarity, but in its satisfying the appetite: the excellence of a wife consists, not in her beauty, but in her virtue.

Fang	房	} House
ò	屋	
pò	不	not

tsac	在	consists in
kaou	高	lofty
t'hang :	堂	halls :
pö	不	not
low	漏	leaking,
pien	便	then
haou :	好	good :
y	衣	} clothes
fö	服	
pö	不	not
tsac	在	consist in
ling	綾	flowering and
lo ;	羅	net-work ;
ho	和	fitting and
nuon	暖	warm,
pien	便	then
haou :	好	good :
yin	飲	drinking and
shě	食	eating
pö	不	not
tsac	在	consist in
chin	珍	} costly, rare articles :
scw :	饈	

yě	一	once
paou	飽	satisfied, filled
pien	便	then
haou :	好.	good :
tsiu	娶	taking, marrying
tsy	妻	a wife
pö	不	not
tsae	在	consists in
yen	顏	} beauty :
sě ;	色.	
hien	賢	} virtuous,
tě	德	
pien	便	then
haou,	好,	good.

## CXXI.

In disposing of his daughter in marriage, let a man chuse for her a husband, superior to herself (in rank and fortune): she will then serve her husband with respect and awe: in chusing his own wife, let a man take care that she be his inferior (in those respects): she will then serve her new relations as a woman should. \*

Kia	嫁	Disposing of in marriage
niu	女	a daughter,
piě	必	} it must be to
siu	須	
shing	勝	superior to
woo	吾	my
kia	家	family,
chay:	者	him who is: (being)
shing	勝	superior to
woo	吾	my
kia	家	family,

---

\* In China, when a woman is married, she is obliged to regard the father and mother of her husband, exactly in the light, in which she before regarded her own.

tsě	則	then
niu	女	wife
chy	之	's
sze	事	serving
jin	人	her husband,
piě	必	must, or will be
kin,	欽	respectful,
piě	必	will be
kia;	戒	careful:
tsiu	娶	marrying
foo	婦	a wife,
piě	必	} it must be
siu	須	
pě	不	} inferior to
ju	如	
woo	吾	my
kia	家	family,
chay:	者	her who is:
pě	不	} inferior to
ju	如	
woo	吾	my
kia,	家	family,

tsě	則	then
foo	婦	wife
chy	之	's
sze	事	serving
kew	舅	father-in-law, and
koo	姑	mother-in-law
piě	必	will be
chě	執	according to
foo	婦	a wife's, woman's
taou.	道.	rule, way.

## CXXII.

He who receives a benefit, and is not ungrateful,—as a son,  
will be dutiful,—as a minister, will be faithful.

Show	受	Receives
jin	人	men's
gun	恩	favours, kindnesses,
urh	而	and
pö	不	not
jin	忍	can bear
foo	負	to abuse them, or be un-
		grateful,

chay ;	者。	he who ;
wei	爲	} as a son
tsze	子	
piě	必	must be
hiaou	孝	dutiful,
wei	爲	} as a minister
chin	臣	
piě	必	must be
chung.	忠。	faithful.

## CXXIII.

The fame of men's good actions seldom goes beyond their own doors ; but their evil deeds are carried to a thousand miles distance. \*

Haou	好	Good
sze	事	deeds
pö	不	do not
chü	出	go out of
mun :	門。	the door :
gö	惡	evil

\* "The evil which men do, lives after them ;

"The good is oft interred with their bones."

SHAKESPEARE.

sze	事	deeds
chuen	傳	are transmitted
tsien	千	a thousand
ly.	里.	ly.

## CXXIV.

Tae-kung says, "In the practice of hospitality, no difference should be made between relations and others; all who come must be well received.

Tae-	太	} Tae-kung
kung	公	
yuě,	曰	says,
kě	客	among your guests,
woo	無	no
tsin	親	near, related, or
soo ;	疎	distant, loose ;
lae	來	come
chay	者	those who,
tang	當	ought (all)
show.	受	to be received.

S



## CXXV.

The sincerity of him, who assents to every thing, must be small: and he, who praises you inordinately to your face, must be altogether false.

King	輕	Lightly
no	諾	assents
chay	者	he who,
sin	信	his sincerity
piě	必	must be
kwa ;	寡	few, small ;
mien	面	to the face.
yu	譽	praise, inordinately
chay	者	he who,
kiaē	皆	altogether
pie	必	must be
fei,	非	false.

## CXXVI.

If sincerity be wanting between the prince and his minister, the nation will be in disorder ; if between father and son, the family will be discordant ; if between brothers, their

affections will be loosened; if between friends, their intercourse will be distant.

Kiun	君	Prince and
chin	臣	minister
pö	不	not
sin	信	sincere,
kwö	國	nation
pö	不	not
gan:	安	quiet, well ordered:
foo	父	father and
tsze	子	son
pö	不	not
sin	信	sincere,
kia	家	family
pö	不	not
mö:	睦	harmonizing;
hiung	兄	} elder and younger brothers
ty	弟	
pö	不	not
sin	信	sincere,
tsing	情	feeling, affections,
pö	不	not

tsin	親	related, close :
peng	朋友	} friends
yew	友	
pö	不	not
sin	信	sincere,
kiaou	交	} intercourse
ye	易	
soo.	疎	loose, distant.

## CXXVII.

Petty distinctions are injurious to rectitude ; quibbling words  
violate right reason.

Siaou	小	Little
pieñ	辯	distinctions
hae	害	injure
y :	義	rectitude :
siaou	小	little, frivolous,
yen	言	words
po	破	violate
taou.	道	right reason.

## CXXVIII.

Though powerful medicines be nauseous to the taste, they are good for the disease; though candid advice be unpleasant to the ear, it is profitable for the conduct.

Leang	良	Good, fine
yó	藥	medicines,
koo	苦	though bitter
kow	口	to the mouth,
ly	利	profitable, good,
yu	於	for
ping :	病.	the disease :
chung	忠	candid
yen	言	speech,
niě	逆	though adverse
urh	耳	to the ear,
ly	利	is profitable
yu	於	for
hing.	行.	the conduct.

## CXXIX.

To shew compassion towards the people, by remitting the severity of the taxes, is the virtue of the prince; and to offer up their possessions, sinking their private views in regard for the public, is the duty of the people.

Hwan	緩	To remit
ching	征	exaction of taxes, and
pö	溥	thinly, lightly
lien	歛	collect
kia	加	adding, bestowing
hoey	惠	compassion
yuen	元	} on the people
yuen	元	
kiun	君	the prince
chy	之	's
tê	德	virtue
yay ;	也	;
y	以	with
hiä	下	what is below
fung	奉	to offer up
shang	上	above,

sien	先	advancing
kung,	公	public,
how	後	keeping back
sze	私	private, (views) is
min	民	the people
chy	之	's
chě	職	duty, office
yay.	也.	

## CXXX.

Though the life of man be short of a hundred years, he gives himself as much pain and anxiety, as if he were to live a thousand.

Jin	人	Man's
seng	生	life,
pō	不	not
mwan	滿	a full
pě	百	hundred,
chang	常	yet always
hwac	懷	cherishes, broods over,
tsien	千	a thousand
suy	歲	years
yew.	憂.	griefs, anxieties.

## CXXXI.

The advantages of wise institutions, can be sought for only in an inflexible observance of them.

Leang	良	Excellent
fā	法	laws,
chy	之	their
yew	有	} profitableness
ly	利	
yu	於	to
min	民	the people,
tsac	在	in
fung	奉	} zealous observance of
hing	行	
chy	之	them (we)
piě	必	must
kew	求	seek
ky	其	their
shě.	實.	reality.

## CXXXII.



If a man does not receive guests at home, he will meet  
with very few hosts abroad.

Tsac	在	At
kia	家	home,
pŏ	不	not
hwuy	會	} meet and receive
yin	迎	
pin	賓	} guests,
kŏ,	客	
chu	出	} going abroad,
loo	路	
fang	方	then
chy	知	know
shaou	少	few, a want of,
choo	主	} hosts, entertainers.
jin.	人	

T



## CXXXIII.

Where views and dispositions agree, the most distant will unite in friendship: where they disagree, relations themselves will soon be at enmity.

Y	意	Dispositions, intentions,
hŏ	合	fitting, agreeing,
tsŏ	則	then
Woo	吳	} Wŏo and Yuŏ, (two dis-
Yuŏ	越	
seang	相	mutually
tsin ;	親	be intimate, related ;
y	意	dispositions
pŏ	不	not
hŏ	合	agreeing
tsŏ	則	then
kŏ	骨	} bones and
jow	肉	
wei	爲	flesh } kindred
chow	仇	become
tiŏ	敵	} enemies.

## CXXXIV.

Without a clear mirror a woman cannot know the state of her own face: without a true friend, a man cannot discern the errors of his own actions.

Niu	女	Woman
woo	無	without
ming	明	clear, bright,
king	鏡	mirror,
pō	不	not
chy	知	know
mien	面	her face
shang	上	upon
tsing	精	beauties and
tsoo	粗	deformities:
sze	士	scholar
woo	無	without
leang	良	good
yew	友	friend,
pō	不	not
chy	知	know (whether)
hing	行	} steps, actions,
poo	步	

kwei  
yu.

腐  
踰.

} injurious, and transgress-  
ing.

## CXXXV.

A man should choose a friend who is *better* than himself: if only *like* himself, he had better have none.—There are plenty of acquaintances in the world, but very few real friends.

Kiě  
pung

siu

shing

ky:

sze

wo

pö

ju

woo:

seang

shě

mwan

t'hien

hia:

結  
朋  
須  
勝  
己  
似  
我  
不  
如  
無  
相  
識  
滿  
天  
下。

} Knitting friendships,

must (with one)

better, surpassing

self:

the same as

myself,

} better, rather

have none:

mutually

recognizing, knowing,

fill

} the world:

chy	知	knowing	} true friends,
sin	心	hearts	
neng	能	can (find)	
ky	幾	a few	
jin.	人.	men.	

## CXXXVI.

The evidence of others is not comparable to personal experience: nor is "I heard," so good as, "I saw."

Kow	口	Mouth	
shwö	說	speaking,	
pö	不	} not equal to	
jü	如		
shin	身	body, person,	[ing:
fung:	逢.	meeting with, experienc-	
urh	耳	ear	
wun	聞	hearing	
pö	不	} not comparable to	
ju	如		
mö	目	eye	
kien.	見.	seeing.	

## CXXXVII.

We should make it the business of our lives to control our temper; and whenever we find it becoming unruly, that instant bring it into order.

Ping	平	Uniformly	} through-
jě	日	days	} out life
yaou	要	must	
tiaou	調	regulate and	
ho	和	harmonize	
tsze	自	}	one's own
ky	己		
tiě	的		
sing	性	}	disposition, temper :
tsze :	子		
fan	凡	always, whenever	
yu	遇	it happens	
sing	性	}	the temper
tsze	子		
paou	暴	violent and	
tsaou	躁	disturbed	
ky	起	}	becomes,
lae,	來		

suy	隨	}	then, forthwith
tsiě	卽		
gan	按	}	quiet them,
sing.	性.		

## CXXXVIII.

The three greatest misfortunes in life, are,—in youth, to bury one's father;—at the middle age, to lose one's wife,—and, being old, to have no son.

San	三	Three
pö	不	un-
hing ;	幸.	happiness ;
shaou	少	} in youth
nien	年	
sang	喪	to mourn for
foo ;	父.	father ;
chüng	中	middle
nien	年	years
sze	死	death
tsy ;	妻.	of wife ;
laou	老	} having become old,
läc	來	

woo	無	to be without
tsze.	子。	a son.

## CXXXIX.

In her accomplishments, it is not requisite for a woman to display talents of a famous, or uncommon description: in her face, it is not requisite that she should be very handsome: her conversation need not be very pointed or eloquent: her work need not be very exquisite or surpassing.

Foo	婦	A woman's, wife's
tě	德	} virtues, accomplishments
chay	者	
pö	不	not
piě	必	must, or need be
tsae	才	talents and
ming	名	name, reputation
tsuě	絕	very
y;	異	uncommon;
foo	婦	a wife's
yung	容	} countenance
chay	者	
pö	不	not

piě	必	need be
yen	顏	} colour, complexion ;
sě	色	
mei	美	} very beautiful ;
ly :	麗	
foo	婦	a wife's
yen	言	} speech,
chay	者	
pō	不	not
piě	必	need be
ly	利	sharp
kow	口	mouthed, and
pien	辨	} disputatious ;
tsze ;	詞	
foo	婦	a woman's
kung	工	} work,
chay	者	
pō	不	not
piě	必	need be
chy	技	} artificial and exquisite
kiaou	巧	
kwo	過	surpassing
jin.	人	other people's.



## CXL.

A virtuous woman is a source of honour to her husband;  
a vicious one causes him disgrace.

Hien	賢	Virtuous
foo	婦	wife
ling	令	causes
foo	夫	her husband
kwei,	貴.	to be honorable;
gö	惡	vicious
foo	婦	wife
ling	令	causes
foo	夫	her husband
tsien,	賤.	to be cheap, mean.

## CXLI.

It being asked, "Supposing a widowed woman to be very poor and destitute, might she in such a case take a second husband," It was answered, This notion arises merely from the fear of cold and hunger: but to be starved to death is a very small matter compared with the loss of her respectability.

Wun,	問.	Being asked,
hwö	或	suppose

yew	有	there was
koo	孤	} a widow,
shwang	孀	
pin	貧	} poor and destitute,
kiung,	窮.	
woo	無	without
tò	託	} one on whom to rely,
chay,	者.	
ko	可	might she
tsac	再	again
kia	嫁	marry
fow?	否.	or not?
Yuě,	曰	Answered,
chě	只	only
shy	是	is because
how	後	after
shy	世	life
pa	怕	fearing
ky	饑	hunger and
han	寒	cold,
ngo	餓	starved
sze	死	to death,
koo	故	therefore

yew	有	have
shy	是	this, or thus,
shwō ;	說	say ;
jen	然	but (being)
ngb	餓	starved
sze	死	to death
sze	事	is a matter
kiē	極	very
siaou	小	trifling,
shē	失	losing
tsiē	節	self-control
sze	事	an affair
kiē	極	very
ta.	大	important.

## CXLIH

When offences proceed from inadvertency, let gentle re-monstrances be used to inculcate a better knowledge for the future: where they are wilful, make use of severer denunciations, to prevent a repetition.

Chu	出	Proceeding
yu	於	from
woo	無	without

sin	心	(heart) intention
chay,	者	,
hwan	緩	gently
yen	言	speak
y	以	in order to
hiaou	曉	instruct
chy,	之	them: (the offenders)
ching	成	done
ya	於	from
yew	有	having
y	意	intention
chay ;	者	} wilfulness
wei	危	
yen	言	threatening
y	以	threatening
kiaa	誠	in order to
chy.	之	deter
		them.

## CXLIII.

Those who promote disputes, and instigate to legal discussions, (for their own profit) convert the pen into a sword as the means of a livelihood; and regard quarrels, which affect the dearest interest of others, as mere child's play.

Kiaou	教	}	Teach and promote
so	唆		
tsze	詞	}	dissensions
sung	訟		
chay	者		those who,
y	以		of
taou	刀		the knife-
piē	筆		pencil
wei	爲		make
seng	生	}	a livelihood;
yaē;	涯		
shy	視		and regard
yō	獄		prison
sung	訟		strifes
wei	爲		as, to be,
urh	兒		children's
hy.	戲		plays.

## CXLIV.

Those who cause divisions, in order to injure other people,  
are in fact preparing pit-falls for their own ruin.

Tsaou	造	Making
hin	霧	divisions
y	以	in order to
king	傾	overthrow
jin:	人	men;
kew	究	examine
chy	之	it,
poo	布	it is providing
tsing	阱	wells, pits
y	以	for
tsze	自	one's self
hien.	陷	to fall into.

## CXLV.

Though the Mow-tan be beautiful, it is supported by its  
green leaves.

Mow	牡	} The Mow-tan,
tan	丹	

suy	雖	though
haou	好	good, beautiful
lô	綠	green
yě	葉	leaves
foo	扶	} support it,
chy.	持	

## CXLVI.

A man's patrimony must suffer by trifling and idleness, as it must flourish by diligence. The chief rule to be observed, in one's plan of life, is to be strenuous in the beginning, and to increase one's exertions to the last.

Niě	業	Patrimonies
mei	每	each, all
hwang	荒	diminished
yu	於	by
hy	嬉	trifling, idling,
urtf	而	and
piě	必	must
tsing	精	flourish, be perfect,
yu	於	by
kin :	勤	diligence :
chy	志	in plan of life,

kwei	貴	honorable, chief thing
fun	奮	to be strenuous
yu	於	in
chy	始	the beginning,
urh	而	and
yew	尤	still more
ly	勵	diligent
yu	於	in
chung.	終.	the end.

## CXLVII.

Even the carriers of burthens may, by honesty and diligence, obtain a sufficiency. The proverb says, "Every blade of grass has its share of the dews of heaven:" and "though the birds of the forest have no garners, the wide world is all before them."

Pei	背	On the back
foo	負	carrying,
kien	肩	on the shoulders
tiaou,	挑	bearing,
chě	只	only
yaou	要	necessary to be

x



laou	老實	}	honest, and
shě			
kin	勤謹	}	diligent,
kin			
yay	也得		and
tě			may obtain
y	衣食		clothes and
shě			food
woo	無虧		without
kwei,			deficiency.
Ss	俗語	}	The popular proverb
yu			
shwǒ,	說		says,
yě			One
ken	一根		root
tsaou			of grass
yew	有		has
yě			one
ken	一根		root of
tsaou			grass
tiě	的		's
loo		}	dew
shuy	露水		

yang :	養.	to nourish it :
yew	又	and again
shwò	說	it is said,
yay	野	forest
tsiò	雀	birds
woo	無	have no
leang	糧	grain, (stored up)
t'hién	天	but heaven and
ty	地	earth
kwan.	寬.	are broad.

## CXLVIII.

Wisdom, and virtue, and benevolence, and rectitude, without politeness are imperfect.

Taou	道	Wisdom,
tè	德	virtue,
jin	仁	benevolence,
y	義	rectitude,
woo	無	without
ly	禮	politeness
pò	不	im-
ching.	成.	perfect.

## CXLIX.

He, who fears the laws, will not be likely to violate them.

The dread of punishments is the best method of avoiding them.

Kiu

fä

tsze

pö

fan

fä :

wei

hing

tsze

ko

mien

hing.

懼  
法  
自  
不  
犯  
法  
畏  
刑  
自  
可  
免  
刑。

Fearing

the laws,

indeed

not

offend against

the laws :

dreading

punishments,

indeed

may

prevent

punishments.

## CL.

Do not think lightly of crimes, and fancy that they may be trifled with; for to every crime there is a law adapted, for its punishment.

Wu	勿	Do not
y	以	of
tsuy	罪	crimes
king	輕	think lightly, (or as)
ko	可	} fit to be trifled with:
wan:	玩	
yew	有	if there exists
yě	一	a
tsuy	罪	crime,
tsiě	卽	then
yew	有	there exists
yě	一	a
fā	法	law
y	以	to
siang	相	} punish it.
ching.	懲	

## CLI.

He, who wishes to know the road through the mountains,  
must ask those who have already trodden it; (i. e. we  
must look, for instruction, to the experienced.)

Yaou	要	Wanting
chy	知	to know
shan	山	mountains
hia	下	below
loo,	路.	road,
siu	須	must
wun	問	ask
kwo	過	across
lae	來	coming
jin.	人.	men.

## CLII.

Rich men look forward to the years that are to come: but  
the poor man has time to think of only what is imme-  
diately before him.

Foo	富	Rich
jin	人	men
sze	思	think. of

lae	來	coming
nien :	年.	years :
pin	貧	poor
jin	人	men
sze	思	think of
yen	眼	eyes
tsien.	前.	before.

## CLIII.

X

It is better to believe that a man does possess good qualities  
than to assert that he does not.

Ning	寧	Better
ko	可	may
sin	信	believe
ky	其	he
yew	有	has,
pø	不	not
ko	可	may
yen	言	say, assert
ky	其	he
woo.	無.	has not.

## CLIV.

The mischiefs of fire, or water, or robbers, extend only to the body; but those of pernicious doctrines, to the mind.

Shwuy	水	Water,
ho	火	fire,
taou	盜	} and robbers,
tsë	賊	
hae	害	the mischiefs
chy	止	only
kië	及	extend to
shin ;	身,	the body ;
y-	異	} un-orthodoxy
twan	端	
chy	之	's
hae,	害	injuring,
hae	害	injury
kië	及	extends to
jin	人	men's
sin.	心,	hearts,

## CLV.

The original tendency of man's heart is to do right; and if a due caution be observed, it will not of it's self go wrong.

Sin	心	Heart
chy	之	's
pun	本	original
ty	體	structure, body
yew	有	was
ching	正	correct
woo	無	and not
seay :	邪	depraved :
kow	苟	if
yew	有	have
choo	主	} controul,
chy	持	
tsze	自	} spontaneously, of itself,
jen	然	
pö	不	not
hwö	惑	be deceived, mistaken.



## CLVI.

As it is impossible to please men in all things, our only care  
should be to satisfy our own consciences.

Ky	豈	How
neng	能	can
tsin	盡	completely
ju	如	according to
jin	人	men's
y:	意.	ideas:
tan	但	only
kew	求	seek
woo	無	not
kwei	愧	to shame
wo	我	my own
sin.	心.	heart.

## CLVII.

He who at once knows himself, and knows others, will  
triumph as often as he contends.

Chy	知	Know <sup>ing</sup>
ky,	己	himself,

chy	知	knowing
py,	彼。	others,
pě	百	hundred times
chen	戰	contend,
pě	百	hundred times
shing.	勝。	conquer.

## CLVIII.

One man's good fortune, is the good fortune of his whole family.

Yě	一	One
jin	人	man
yew	有	having
fò	福	happiness,
hy	携	sustains and
tae	帶	carries along
mwan	滿	his whole
ò.	屋。	house.

## CLIX.

Though brothers, are very near relations, the difference  
of fortune widely separates them,

Ty	弟	Younger and
hiung	兄	elder brothers
suy	雖	though
tsin,	親,	related,
tsač	財	money and
pě	帛	fine clothes
fun	分	separate them
ming.	明.	clearly.

} wealth

## CLX.

Eat your three meals in the day, and look forward to sleep-  
ing at night. \*

Jě	日	By day
shě	食	eat

- \* "Carpe, mortalis, mea dona lætus,  
Carpe, nec plantas alias require,  
Sed satur panis, satur et soporis,  
Cætera sperne."

san	三	the three
tsan;	餐.	meals;
yay	夜	at night
too	圖	look forward to
yē	一	a
shō.	宿.	sleep.

## CLXL

A man's countenance is a sufficient index of his prosperity or adversity, without asking him any questions.

Jō	入	Entering
mun	門	a door,
hew	休	cease to, or do not
wun	問	ask about
yung	榮	prosperous or
koo	枯	unprosperous
szē	事.	affairs;
kwan	觀	look at
kien	見	} the countenance
yung	容	
yen	顏	} and then
pien	便	

tě	得	you will obtain
chy.	知.	information.

## CLXII.

Adversity is necessary to the development of men's virtues.

Pö	不	}	Were it not for
shy			
yě	是	}	once
fan			
han	一		the cold
chě			
kö,	番		penetrating
tseng			
tě	寒		its stem, (bones),
mei			
hwa	澈		how
pö			
py	骨		could obtain
hiang.			
	怎		Mei
	得		flower
	梅		put forth
	花		nose
	撲		fragrance.
	鼻		
	香		

## CLXIII.

He who neglects to study diligently in his youth, will, when he is old, repent that he put it off until too late.

Shaou	少	Few	} in youth
nien	年	years	
pō	不	not	
chy	知	knowing	
kin	勤	diligent	
hiō	學	study	
tsaou,	早	early,	
pě	白	white	} in age
tow	頭	head	
fang	方	then	
hwuy	悔	repent	
tō	讀	reading	
shoo	書	books	
chy.	遲	late.	

## CLXIV.

He who studies ten years in obscurity, will, when once preferred, be known universally.

Shě	十	Ten	
nien	年	years	
chwang	窓	window	} studying,
hia	下	below	
woo	無	without any	
jin	人	man	
wun,	問.	asking (about you),	
yě	一	once	
kiu	舉	raised, and	
ching	成	perfected	
ming,	名	name, reputation,	
t'hien	天	} the whole empire	
hia	下		
chy.	知.	knows you.	

## CLXV.

It is too late to pull the rein, when the horse has gained the brink of the precipice: the time for stopping the leak is passed, when the vessel is in the midst of the river.

馬	Horse
到	having reached
臨	descent
巖	of precipice
收	receives
韁	the rein
晚	too late;
船	vessel
到	having reached
江	river's
心	heart,
補	supplying, mending,
漏	the leak
遲	too late.



## CLXVI.

The scholar is acquainted with all thing, without the trouble of going out of doors.

Sew-	秀	}	The scholar (a particular rank of scholars)
tsae	才		
pö	不		without
chü	出		going out of
mun	門		his door,
neng	能		can
chy	知		know
t'hien	天	}	the whole empire's
hia	下		
sze.	事.		

## CLXVII.

He who advances, may fight; but he who retreats, may take care of himself. \*

Chü	出	Going forth,
tsé	則	then

- \* "He who flies, may fight again:  
Which he can never do, that's slain;  
Hence, timely running's no mean part  
Of conduct, in the martial art."

*Hud.*

ko	可	} may, can
y	以	
chen;	戰	fight;
any	退	retreating
tsé	則	then
ko	可	} can
y	以	
show.	守.	guard, preserve.

## CLXVIII.

Those who respect themselves will be honorable, but he,  
who thinks lightly of himself, will be held cheap by  
the world.

Tsze	自	Themselves
tsun	尊	respecting,
tsze	身	themselves
kwei:	貴	will be honored:
tsze	自	themselves
king	輕	thinking lightly of
tsze	自	themselves
tsien	賤	will be base.

## CLXIX.

Do not believe that all are honest, who appear to be so :  
but beware, lest the semblance of goodness turn out  
to be the reverse.

Mo	莫	Do not
sin	信	believe
chē	直	of honesty
chung	中	in the midst,
chē:	直.	there is honesty:
siu	須	but must
fang	防	beware (lest)
jin	仁	goodness
pō	不	be not
jin	仁.	goodness.

## CLXX.

Walls have ears, and there are listeners under the window.

Ke	隔	Coming between, dividing,
tseang	牆	wall
siu	須	must
yew	有	have

urh;	耳	ears;
chwang	窓	window
wac	外	outside of,
ky	豈 *	how
woo	無	no
jin!	人	persons!

## CLXXI.

Among principals, there may be distinctions of rank: but  
among subordinates, none.

Kwan	官	Of mandarins,
yew	有	there are
ta	大	great and
tsau	小	small;
ly	吏	of assistants
woo	無	no
tsun	尊	honorable or
py	卑	low.

\* 豈無 is used for the sake of more vehemently affirming.

## CLXXII.

Expression for, "He has met with his match."

Ky	碁	Chess player
fung	逢	meets
tiē	敵	an enemy, opponent
show;	手.	hand:
tseang	將	general
yu	遇	falls upon
leang	良	} a worthy opponent.
tsac.	材.	

## CLXXIII.

Great promises are not followed by corresponding actions.

Kaou	高	High
tan	談	talking, and
to hwü	闊	broad, big
lun	論	expressions,
mo	莫	not
yew	有	have
y	一	one

tien	點	speck
tiě	的	of
shě	實	true
hing.	行.	action.

## CLXXIV.

Neat compositions, and elegant hand writing; skill in drawing pictures, or in playing at chess,—are nothing more than a species of mechanical skill; what great value is there in them?

Tso	做	Making
wun-	文	} neat compositions,
chang,	章.	
seay	寫	
haou	好	good, handsome
tsze,	字.	characters,
hwa	畫	painting
hwa,	畫.	pictures,
hia	下	} playing chess,
ky,	棋.	
pō	不	not
kwo	過	more than

shy	是	are
y	一	a
tsung	宗	species of
chy	技	} mechanical arts:
y:	藝	
yew	有	have
shin	甚	} what
mo	麼	
hy	希	} rarity, value?
han?	罕	

## CLXXV.

As the behaviour of the world towards men of learning is respectful, learned men should have a due respect for themselves.

Jin	人	Men
chy	之	
so	所	} treatment of
y	以	
tac	待	} scholars
sze	士	
chay	者	(is)

chung;	重	respectful, (weighty);
tsé	則	hence
sze	士	scholar
chy	之	's
so	所以	
y	所以	
tsze	自	treatment of himself
tsé	待	
chay,	者	
yé	益	the more
pö	不	not
ko	可	ought to be
king.	輕	light.

## CLXXXVI.

Expel pernicious doctrines, that the true code may be duly  
honoured.

Cha	黜	Turn out
y-	異	
twan	端	false doctrines,
yv	以	in order to



tsung	崇	honour, extol,
ching	正	the correct
hi8.	學.	doctrine, learning.

CLXXXVII.

If the stream be not confined, it will soon flow away and become dry: if wealth be not economized, there will be no limits to its expenditure, and it will soon be wasted.

Shwaym	水	Water
chy	之	's
law of	流	flow
p8	不	not
ch8	蓄	confined
ts8	則	then
y8	一	at once
si8	流	flows away
woo	無	without
yu	餘	an overplus, remainder:
urh	而	and
shwuy	水	water
li8	立	immediately

koo	涸	dried up
y:	矣	:
tsac	財	wealth
chy	之	's
lew	流	flow
pŭ	不	not
tsiě	節	economized,
tsě	則	then
yung	用	using
chy	之	it
woo	無	no
too	度	measure,
urh	而	and
tsac	財	wealth
liě	立	immediately
kwei	匱	exhausted
y:	矣	

to be exhausted and dried up. Money is not  
to be used without measure, and to be  
immediately exhausted.

錢 錢 (to be exhausted) is for a gift.

## CLXXVIII.

It is easy to convince a wise man; but to reason with a fool  
is a difficult undertaking.

Ko	可	May
wei	爲 *	to
chy	知	} a wise man
chay	者	
taou :	道.	speaking reason :
nan	難	difficult
yu	於	with
sö	俗	a vulgar, foolish
jin	人	man
yen,	言.	to talk.

## CLXXIX.

To meet an old friend in a distant country, may be compared to the delightfulness of rain after a long drought.

Kew	久	(After) long
han	旱	drought

\* This is not a common use of 爲 Wei.

fung	逢	meeting with
kan	甘	sweet
yu,	雨.	rain, (is)
t'ha	他	in another
hiang	鄉	country, (village)
yu	遇	falling in with
koo	故	old
che.	知.	acquaintance.

## CLXXX.

Speak of men's virtues as if they were your own; and of  
their vices, as if you were liable to their punishment.

Yen	言	Speak of
jin	人	men
chy	之	's
shen	善	virtues,
jō	若	if
ky	己	yourself
yew	有	possessed
chy:	之.	them:
yen	言	speaking of
jin	人	men

chy	之	vices, failings,
gò	惡	
jò	若	if
ky	己	yourself
show	受	(receive) had
chy	之	them.

CLXXXI.

The slow horse is fated to receive the lash: the worthless man will ultimately get his deserts,

Noó	駑	Slow
ma	馬	horse
tsze	自	truly
show	受	will receive
píen	鞭	} the whip:
tsě:	策	
yu	愚	worthless
jin	人	man
chung	終	ultimately
show	受	will receive
hwuy	毀	} punishment.
chuy	極	

## CLXXXII.

Diligence is a treasure of inestimable price, and prudence  
is the pledge of a security.

Kin	勤	人	Diligence
wei	爲	人	is
woo	無	人	without
kia	價	人	price
chy	之	人	the
paou	寶	人	treasure:
shin	慎	人	prudence, ease,
shy	是	人	is
hoo	護	人	guard
shin	身	人	person
chy	之	人	the
foo	符	人	pledge.

## CLXXXIII.

Mencius said, "All men concur in despising a glutton,  
because he gives up every thing that is valuable, for  
the sake of pampering what is so contemptible.

Meng-	孟	} Mencius
tsze	子	

yuě,	日.	said,
yin	飲	drinking and
shě	食	eating
chy	之	
jin,	人	} men,
tsě	則	as a consequence
jin	人	men
tsien	賤	despise
chy	之	them
y!	矣.	!
wei	爲	because
ky	其	they
yang	養	pamper
siaou	小	what is little
y	以	by which
shě	失	they lose
ta	大	what is great
y!	矣.	!

日飲食之人則人賤之矣爲其養小以失大矣

## CLXXXIV.

Him, whose words are consistent with reason, and whose actions are squared by the rule of rectitude, what man shall dare to oppose?

Fā	發	Issuing
yen	言	words
tang	當	consistent with
ly.	理	reason,
tung	動	} actions
chy	止	
hō	合	coinciding with
kwei ;	規	square, rule ;
ho	何	what
jin	人	man
urh	而	and
kan	敢	shall dare
wei	違	to oppose
ming ?	命.	his dictates ?



## CLXXXV.

Inattention to minute actions, will ultimately be prejudicial to a man's virtue.

Pò	不	Not
king	矜	to attend to
sy	細	small
hing	行	actions
chung	終	ultimately
luy	累	involves
ta	大	great
tě.	德.	virtue.

## CLXXXVI.

To the contented, even poverty and obscurity bring happiness; while to the ambitious, wealth and honours themselves are productive of misery.

Chy	知	Know
tsò	足	what is enough,
chay	者	those who, (to them)
pin	貧	poverty and
tsien	賤	lowly condition

yě	亦	are even
lè	樂	pleasant, joyous:
pǒ	不	not
chǐ	知	know
tsò	足	what is enough
chay,	者	those who,
foo	富	riches and
kwei	貴	honours
yě	亦	are even
yew.	憂	sorrowful.

## CLXXXVII.

As the light of a single star tinges the mountains of many regions; so a single unguarded expression injures the virtue of a whole life.

Yē	一	One
sing	星	star
chy	之	's.
ho,	火	light,
neng	能	can
shaou	燒	illuminate
wan	萬	ten thousand

king	頃	regions
chy	之	the
shan :	山.	mountains :
pwan	半	half
kiu	句	a sentence
fei	非	} of unguarded speech
yen	言	
woo	誤	} injures
sun	損	
ping	平	} a whole life
seng	生	
chy	之	's
tz.	德.	virtue.

## CLXXXVIII.

The evidence of a single glance should not be relied on as true: nor are words, spoken behind a man's back, deserving of much credence.

King	經	Lightly	} A single glance
mō	目	eyeing	
chy	之	's	
szc	事	affair	

yew	猶	the more
kung	恐	to be feared
wei	未	not
chin:	真	true:
pei	背	the back
how	後	behind
chy	之	's
yen	言	words
ky	豈	how
tsö	足	sufficient for
shin	深	deep
sin.	信	belief.

## CLXXXIX.

If a horse goes slowly, it is only because he is weak: if a man is not luxurious, it is only because he is poor.

Ma	馬	Horse
hing	行	going
poo	步	step
man,	慢	slow,
chě	只	only
yin	因	because

sow:	瘦	thin, weak :
jin	人	man
pö	不	not
fung	風	} luxurious
lew	流	
chê	只	only
wei	爲	because
pin,	貧	poor.

## CXC.

Though a poor man should live in the midst of a noisy market, no one will ask about him: though a rich man should bury himself among the mountains, his relations will come to him from a distance.

Pin	貧	Poor
kiu	居	living
naou	鬧	in a noisy
shy,	市	market,
woo	無	no
jin	人	man
wun:	問	enquires,
foo	富	rich

tsae	在	in a
shin	深	deeply retired
shan	山	mountain
yew	有	there will be, or come
yuen	遠	distant
tsin	親	relations.

## CXCI.

Knowledge is boundless; but the capacity of one man is limited.

Koo	古	Ancient and
kin	今	modern times
chy	之	the
sze	事	} affairs
ly	理	
woo	無	in-
kiung;	窮,	exhaustible;
yě	一	one
jin	人	man
chy	之	's
chy	知	} knowledge
shě	識	

yew	有	has
hien.	限.	bounds.

## CXCH.

Plausible words are not so good as straight forward conduct :  
 a man, whose deeds are enlightened by virtue, need not  
 be nice about his expressions.

Kiaou	巧	Artful
yen	言	words
pö	不	not
ju	如	so good, as
chě	直	straight
taou :	道	road of reason, virtue :
ming	明	enlightened
jin	人	man
pö	不	} not needs
yung	用	
sy	細	nicely
shwö.	說.	to speak.

## CXCIII.

A single hair of silk does not make a thread: one tree  
does not make a grove.

Tan	單	Single
sze	絲	silk hair
pō	不	not
neng	能	can
ching	成	perfect
sien :	線.	a thread ;
tō	獨	single
mō	木	tree
yen	焉	how
neng	能	can
ching	成	make
lin !	林.	a grove !

## CXCIV.

A single conversation across the table, with a wise man, is  
better than ten years' mere study of books.

Yu	與	With
kiun	君	a wise man



yě	一	at one
siě	席	feast
hwa,	話	conversation,
shing	勝	surpasses
tō	讀	reading
shě	十	ten
nien	年	years'
shoo.	書.	books.

## CXC.V.

Virtue is the surest road to longevity; but vice meets with an early doom.

Shen	善	Virtue
piě	必	must
show	壽	} attain to longevity,
kaou,	考 *	
gō	惡	vice
piě	必	must
tsaou	早	early
mang.	亡.	perish.

\* This is the ancient sound and meaning of the character. It is at present written 老 and pronounced *Laou*,

## CXCVI.

By a single day's practice of virtue, though happiness may not be attained, yet misery may be kept at a distance: by a single day of ill doing, though misery does not immediately follow, happiness is prevented.

Yē	一	One
jē	日	day
hing	行	practising
shen	善	virtue
fō	福	happiness
suy	雖	though
wei	未	not
chy,	至	come,
ho	禍	misery
tsze	自	indeed, truly,
yuen	遠	will be distant
y:	矣	:
yē	一	one
jē	日	day
hing	行	practising
gō,	惡	vice,

ho	禍	misery
suy	雖	though
wei	未	not
chy,	至	come,
fo	福	happiness
tsze	自	truly
yuen	遠	will be distant
y.	矣.	

## CXC VII.

If in the way of riches, do not use improper means to possess them: if in the way of misfortune, do not use improper means to avoid it.

Lin	臨	Meeting with
tsae	財	riches,
woo	無	do not
kow	苟	improperly
tě:	得.	obtain them:
lin	臨	meeting [tunes,
nan	難	with difficulty, misfor-
woo	無	do not

kow	苟	improperly
mien.	免.	prevent, avoid them.

## CXCVIII.

No medicine can procure long life, even to the ministers of the emperor: no money can purchase for any man a virtuous posterity.

Woo	無	No
yö	藥	medicine
ko	可	can
yen	延	prolong
king	卿	} a minister's
seang	相	
show:	壽.	longevity:
yew	有	though having
tsien	錢	money
nan	難	it is impossible
mae	買	to buy
tsze	子	sons and
sun	孫	grandsons
hien.	賢.	} posterity
		virtuous.

## CXCIX.

A single false move loses the game.

Chě	只	Only
yin	因	because
yě	一	one
chō	着	move
tso	錯	wrong
mwan	滿	the whole
pan	盤	(chess) board
kiu	俱	all
shy	是	is
shoo.	輸.	lost, conquered.

## CC.

Prudence will carry a man all over the world: but the impetuous find every step difficult.

Siaou	小	} With prudence,
sin	心	
t'hien	天	} through the whole em-
hia:	下.	

kiu	去	go, travel
tě	得	can
ta	大	large
tan	膽	gall } with temerity
tsun	寸	one inch
poo	步	of step
nan	難	difficult
hing.	行.	to proceed.

F I N I S.

---

 PRINTED BY P. P. THOMS, CHINA.











**14 DAY USE**  
**RETURN TO DESK FROM WHICH BORROWED**  
**LOAN DEPT.**

This book is due on the last date stamped below, or  
on the date to which renewed.  
Renewed books are subject to immediate recall.

JUN 11 1967 58

RECEIVED

MAY 31 '67 - 10 PM

JUN 16 1968

JUL 17

SEP 18

AUTO DISC. SEP 14 '88

LD 21A-60m-2.'67  
(H241s10)476B

General Library  
University of California  
Berkeley

U.C. BERKELEY LIBRARIES



C006064664

